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# CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



**Mission and Objectives—Maryville College**  
**Christian Missions—Scholars—India**  
**Scholasticism—Public Schools**  
**Colleges Tomorrow—Liquor Problem Today**

**VOL. XXIX, No. 4**

**JUNE, 1946**

**THE COUNCIL OF CHURCH BOARDS OF EDUCATION**

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# Christian Education

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### SPECIAL NOTICE

This volume of *Christian Education* will contain six numbers and will include the September and December issues of 1946. By request of college librarians and others, it has been deemed wise to start the new volume with the March issue. Accordingly, any subscriptions expiring in 1946 are invoiced for the remainder of the year which marks the remaining numbers of Volume XXIX. Volume XXX will start with the March issue of 1947.

# Christian Education

Vol. XXIX

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No. 4

## "Choose Life, Not Death!"

THE Provisional Committee of the World Council of Churches assembled at Geneva for its first meeting after the World War, sends forth the following message:

The world today stands between life and death. Men's hopes of a better world have not been fulfilled. Millions are enduring intolerable suffering. The nations seem impotent to deal with the crucial problems of international order. A heavy burden weighs upon all mankind.

We face this crisis as Christians whose own consciences are gravely disturbed. Yet God in his mercy has committed to us the ministry of his Word, and that Word we are bound to declare. Men are going the way of death because they disobey God's will. All renewal depends upon repentance, upon turning from our own way to God's way. He is calling men to a supreme decision. "I have set before you life and death: therefore choose life."

War is the result of human self-will and of men's tragic inability to find the true solution of their conflicts. We pray God that the United States will choose the way of life and save future generations from the scourge of war. But time is short. Man's triumph in the release of atomic energy threatens his destruction. Unless men's whole outlook is changed, our civilization will perish.

\* Message of the World Council of Churches issued at Geneva, March, 1946.

# The Spirit of the Christian College

BY PROFESSOR MARTIN HEGLAND  
ST. OLAF COLLEGE, NORTHFIELD, MINNESOTA

IT would lead students through the halls of Classic Culture to know the "Holiness of Beauty," but also conduct them among the hills of Palestine to behold the "Beauty of Holiness."

It would direct attention to the stars, but also point to the Architect of the heavens.

It would lay bare the mysteries of cells and structures, but also make known the Giver of Life.

It would introduce students to the Products of great minds, but also explore the nature of the infinite mind.

It would open to students the literature of the nations, but pre-eminently magnify the Book of Books.

It would trace the course of human history, but also chart the ways of Divine Providence.

It would clarify the principles of economics and social action, but also unfold the Laws of Sinai.

It would cultivate a taste for beautiful music, but also impart the hope of celestial melodies.

It would stress the possibilities of human achievement, but show above all the need of divine grace through Christ, the Savior.

It would stimulate to material progress, but also urge on to spiritual conquest.

It would inculcate abiding loyalty to country, but teach supreme allegiance to the Kingdom of God.

It would advance national welfare, but also promote a world brotherhood in the spirit of the Prince of Peace.

# Concrete Effects of University Christian Missions\*

By PHILLIPS P. MOULTON

WITHIN the past six months University Christian Missions have been held at fourteen colleges and universities throughout the country. These were:

University of Texas	University of Missouri
Texas State College for Women	Stephens College
North Texas State Teachers College	Christian College
State Teachers College, Indiana, Pa.	Lebanon Valley College
University of Arkansas	Alabama College
State College of Washington	University of Illinois
University of Oklahoma	Talladega College

Sponsored by the United Student Christian Council and the Department of Evangelism of the Federal Council of the Churches of Christ in America, the Missions made use of seventy-five leaders. Informal discussions, classroom sessions, faculty meetings, and a great variety of other approaches were employed. This was the first large-scale effort of its kind since 1940.

Just what has been accomplished by this project? Of course, the answer is not the same for each campus, and some aspects of the work were inadequate. However, hundreds of statements from visiting leaders, administrative officials, faculty members, and students reveal that, in varying degrees, the Missions were effective in the following ways:

## 1. *Interest in Religion Was Aroused.*

The Missions definitely aimed to reach the "unreached." At the University of Texas more people were present at the Mission convocation than came to hear Grace Moore, Fritz Kreisler, or Admiral Nimitz in their appearances. During most Missions religion was discussed not only in scheduled meetings, but in

\* Prior to 1940 University Christian Missions were stimulating the campuses of America to a larger awareness of the place of religion in education. We are pleased to have this report on the missions held recently. Dr. Moulton, whose office is at 297 Fourth Avenue, New York 10, N. Y., is the director.

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campus hang-outs, fraternity bull sessions, and even the gossip columns of student papers. At some colleges, one could scarcely enter a dormitory at any hour of day or night (except between 2 and 6, A.M.) without encountering discussions about Christianity. From a state university of nearly 15,000 enrollment comes a statement that practically every student was reached. Perhaps that was not literally true there, but it was certainly the case at smaller institutions. A campus of 5,000 reports:

The Mission touched intimately a larger number of students than ever before had been reached. We are still talking about it.

### 2. *Understanding of Religion and Its Relationships Was Increased.*

We have seen a new meaning in the practical side of Christianity. . . . It can be an active affairs on our campus.

Students were impressed that men of competence represented a broader approach to religions than they had realized.

Students are learning to relate personal religion to social action—something sorely needed in our unhappy world.

Such quotations are eloquent of new understandings. The humor and congeniality of the leaders, their "different" approach, the winsomeness of their faith, the depth of their conviction, their interpretation of the church—these impressed students and faculty.

When leaders entered classes in such subjects as Agriculture, Science, Literature, and Drama, students learned to appreciate the relevance of their faith to all areas of life. Questions concerning the relationships of religion to science and philosophy were frequently straightened out. Students were helped to see that the anti-religious arguments of a cynical professor were not unassailable. They learned that Christianity has answers to mechanistic or rationalistic interpretations of life.

### 3. *Some Students Were Led to a More Complete Dedication of Life.*

The experience of this year indicates that, to some extent at least, we are finding the secret of evangelism on the campus. To

## UNIVERSITY CHRISTIAN MISSIONS

be sure, there was nothing new about the final commitment services in daily assemblies at smaller schools. At these, many students were led to dedicate themselves more fully to Jesus Christ and His way. More effective, however, appear to have been the daily discussions in dormitories, through which leaders helped students clear away their doubts and perplexities. To some extent, this was an intellectual process. Even more, however, faith was communicated through the contagion of Christian personalities. One student expressed it this way:

The association with the leaders was invaluable. They had a happy atmosphere about them; they had the hold on life I want to have. . . . They helped us to find God.

A small, but significant, number of students were influenced during the Missions to decide in favor of church vocations. On one occasion a senior rushed up to a leader and exclaimed: "I'm going to be a missionary; I'm going to China; and it's all your fault!"

Many indications point to the possibility of a campus spiritual movement in our time comparable to that associated with the name of John R. Mott in the past.

### *4. Faculty Members Were Frequently Stimulated to Consider Religion More Seriously.*

Several professors stated that the faculty sessions caused them to reflect more carefully upon how their teaching affected the religious life of the students. Some who had previously dismissed religion lightly came to realize the need for reckoning with it more adequately. Another type of contribution is expressed in these words:

The whole week gave me a new impetus in my teaching and a new purpose to serve these students who are hungry for guidance.

### *5. Campus Religious Life and Activities Were Strengthened.*

By revealing local needs and opportunities, a Mission was usually the occasion for student religious groups to evaluate their work and make concrete plans for the future. The establishment of cell groups, regular vespers, work projects, student religi-

## CHRISTIAN EDUCATION

ous councils, and dormitory religious libraries were some of the results. On at least two campuses, increased church attendance has been attributed directly to the Missions. In addition, local student workers received valuable training in methods of religious emphasis. Thus one Y.M.C.A. Secretary stated: "It helped us to see our needs and to meet them."

### 6. *Local Unity and Co-operation Were Promoted.*

The Mission provided a concrete means of realizing in action the structural unity exemplified by the United Student Christian Council and local religious councils. Better understanding was achieved among different groups on the campus. In the smaller colleges a high quality of school spirit was fostered. When Missions were held at two or more institutions in the same city, these were brought closer together in facing common problems.

### 7. *Visiting Team Members Were Benefited.*

The Student Work Secretary of one denomination writes:

I learned much that can be used in my own work. I particularly enjoyed the relationship with fellow team members. To be together in such an intensive effort over a period of days for such a fine cause brings something out of people that cannot be obtained in casual contacts or committee meetings. I feel that University Missions do as much for the team members, as the members do for the campus.

Another leader states:

The Mission was a period of spiritual enrichment. . . . It was one of the most significant weeks of my life.

Such comments, made frequently, reveal an incidental contribution of more value than had been foreseen.

### 8. *Campuses Were Stimulated to Conduct or Improve Their Own Religious Emphasis Weeks.*

Nearly all schools visited this spring plan to hold their own programs next year. In addition, other schools which cannot be included in the Mission schedule are being aided in various ways by the National Committee.

A large number of letters evaluating this year's Missions have been received by the National Office. These contain many sug-



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gestions for improvement. It is hoped that from this experience, the contribution might be made which is suggested in these words by one of the leaders:

I feel very deeply that out of the University Christian Missions some positive recommendations should be made to our various denominational headquarters, informing them of the actual student religious situations and offering constructive suggestions about making the churches more effective with young people.

# The Religious Program at Maryville College\*

By RALPH WALDO LLOYD

## THE FIRST ESSENTIAL

THE current catalog and other publications give prominent place to the statement that three historic and distinctive major policies of Maryville College are high scholarship standards, low expense rates to students, and positive Christian emphasis and program. These have been the central regulative principles of the institution from the beginning. As a result, Maryville's academic standards and work are today approved by the nation's major accrediting bodies; its charges to students have remained almost unbelievably low and its self-help plan is notable. Scholarship and democratic opportunity are counted essentials at Maryville.

But if it were necessary to name the first essential, the policy regulative of all others, that named would be positive Christian emphasis and program. Actually no choice among these essentials is necessary; each can be maintained without limitation to any other. As an institution related to the Church, one which states its purpose to be Christian, Maryville College has the duty and freedom to conduct a vital and wholesome religious program. The major elements of that program as it has developed over the years are described in the following sections.

## THE PLAN OF CAMPUS LIFE

The Christian influence of a college depends first of all on the general atmosphere in which the student lives and works. There

\* Seldom are articles published in this journal which relate only to conditions at one college. But there are times when it is instructive to learn in detail how a college carries out a program of religious activity. This statement by President Lloyd of Maryville College is so complete and suggestive that the editor believes other presidents or directors of religious activities will be interested. President Lloyd released this statement in the February 1946 issue of the *Maryville College Bulletin*.

## PROGRAM AT MARYVILLE COLLEGE

is an observable religious and moral by-product from the plan of campus life at Maryville College. Each year about four-fifths of all enrolled students live in dormitories on the spacious 385-acre campus, eat in the central dining hall, and with town students and faculty patronize the same college book store and post office, use the same library, and meet daily as a campus family in chapel. The compactness and unity of life and general schedule make it possible to condition the atmosphere and to maintain some activities more successfully than could be done in a more diverse situation. "Leaven" permeates this kind of lump quickly and constantly. The task is to see that the leaven is Christian. The aim is a total group environment in which Christian faith and living are normal, interesting, and worthwhile.

### CHRISTIAN OFFICERS AND FACULTY

The heart of the religious life of any educational institution is the officers and teachers. A survey of higher education in the United States shows that a majority of college students are now enrolled in tax-supported and independent colleges and universities which usually feel that they cannot or should not include among the direct responsibilities of the institution or its faculty the development of Christian belief and character in students. But one third of all students are in church colleges, which are free to include this responsibility, and the extent to which this duty is discharged depends in fact upon officers and teachers. They operate the program; they are the daily interpreters by word and example.

Maryville College aims to select only men and women who meet the best professional standards and are known at the same time to be loyal to the essentials of the Christian belief and ethic, to be active members of an evangelical Church, and to count the institution's religious program a major faculty responsibility.

### CHRISTIAN CONTROL

Maryville College was established in October 1819 by formal action of the Synod of Tennessee of the Presbyterian Church in the U.S.A., under the name of "The Southern and Western Theological Seminary." In 1842 the name was changed to "Mary-

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ville College." The Charter granted by the State of Tennessee established control in a board of thirty-six Directors elected by the Synod. In 1942 the Synods of Tennessee, Alabama, and Mississippi merged to form the larger Synod of Mid-South, and the Directors are now elected by that Synod. This plan of appointment and control does much to insure that all Directors are Christian men and women who care greatly about the College and its Christian character. The Presbyterian Church has been a leading force in the establishing of colleges since American colonial days. Maryville is one of the oldest and largest of the colleges on the list of institutions now endorsed by the General Assembly of the Presbyterian Church in the U.S.A.

## A CHRISTIAN CLIENTELE

The enrolment at Maryville College during the ten years prior to World War II averaged 816, with men and women about equal in number. Students came from 45 states and 14 foreign countries; 99% were Protestants and 51% were Presbyterians. A large majority each year come from church homes and register as professing Christians and church members. They know that Maryville puts strong emphasis on the religious program and most of them are prepared by background and interests to support such a program and participate in it. This makes the prevailing tone of the student body Christian and creates an atmosphere in which Christian faith and practice are looked upon as part of the normal life. The sympathetic cooperation of students, parents, pastors, and other Christian friends is a major factor in the religious life on the Maryville campus. Only a college with a large proportion of Christian students can long maintain a really effective Christian program.

## THE CURRICULUM

Maryville was one of the first liberal arts colleges in the nineteenth century to introduce Bible study as a requirement for graduation. Soon after the opening of the twentieth century, in 1907, an endowed "Bible Training Department" was established. In 1926, by a notable gift from Dr. Thomas W. Synnott through the Board of Christian Education of the Presbyterian [ 240 ]

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Church in the U.S.A., and by other friends building a large additional fund to match this gift, the "Bible Training Department" was expanded into the "Department of Bible and Religious Education."

The curriculum at present includes more than twenty different courses, totaling approximately sixty semester hours, in Bible, Religious Education, and Christian Thought and Ethics. Of the 122 semester hours required for graduation, every student must take 16 in these subjects; 10 of these hours must be in Bible and Religious Education; 3 hours in Ethics; and 3 hours in some other course in Christian Thought. Also a student may major in Bible and Religious Education or in Philosophy. Normally four or five full-time teachers are necessary for this work.

The same academic standards are applied in these courses as in all others. Students find that such scholarly study, conducted in a reverent spirit, meets one of the serious needs of our day.

#### CHAPEL AND CHURCH SERVICES

Preceding the first class each day there is a Chapel Service at which attendance by students and faculty is required. On four days it consists of a brief devotional service led by a member of the faculty. On one day the period is extended and a sermon is preached by the College Pastor or a visiting minister. Meeting regularly for four years with all his fellow students and faculty in Christian worship makes a deep and lasting impression on every thoughtful student.

Each Sunday evening during the college year there is held in the Chapel a Vesper Service in charge of the College Pastor, assisted by the inspiring College Choir of fifty voices. Believing that all possible encouragement should be given to church-going habits and continuing church contacts of college students, Maryville requires Sunday School and Church attendance.

Then there are, of course, the special occasions like the annual singing of "The Messiah" by a great chorus of two hundred, the solemn Good Friday Service in the Chapel, the Easter Sunrise Service in the College Woods Amphitheatre, and above all, the February Meetings which are described in another section of this bulletin.

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### COLLEGE PASTOR AND VISITING MINISTERS

An important service in the religious program is that performed by the College Pastor. His residence is "The House in the Woods," given by a friend of the late Rev. William Patton Stevenson, D.D., LL.D., who served from 1917 to 1940 as Maryville's first College Pastor. The College Pastor gives his full time to the College. He has charge of the Sunday Vespers and the "long chapel" each week, is a spiritual counsellor and pastor for students and faculty, and cooperates with the churches and their pastors in matters relating to the spiritual life of students.

In the course of a year there are visiting preachers and speakers, representing many areas of the Christian enterprise. They make a large contribution to the religious thought and life of the campus, supplementing the daily work of the College Pastor and of the regular faculty and staff.

### THE FEBRUARY MEETINGS

For ten days each February, Maryville College conducts an intensive spiritual emphasis program that has come to be called "The February Meetings." These Meetings have been held annually since 1877. At present they consist of two public services each day, personal interviews, group forums, prayer circles, and other related activities. They are given the right-of-way on the campus for the period scheduled. Class assignments are abbreviated, athletic contests and other group activities are suspended, and both the mind and time of the College are claimed by the Meetings.

There are two invited leaders, a preacher of evangelistic spirit and a song leader. Faculty and student committees are active. Letters are sent to all students' homes requesting prayer and encouragement. While most students come to Maryville College as church members, all need constant deepening of spiritual life and renewed commitment to God. The aim of the February Meetings is to focus attention and decision, to make clear and appealing the offer and claims of Christ, and to influence young people to accept Him and His will for them. The College frankly and earnestly desires every student who goes from its halls to be an open follower of Christ and a useful member of

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some church. The Meetings have been found to be an effective way of crystallizing such decisions. Thousands of students have expressed their gratitude for them.

A few years ago the Department of Evangelism of the Presbyterian Board of National Missions published a booklet by the present writer describing the procedures of the Maryville College February Meetings under the title, *A College Spiritual Emphasis Program*.

### THE MARYVILLE COLLEGE PARISH PROJECT

This is a cooperative enterprise of the College, the Presbyterian Boards of National Missions and Christian Education, and the New Providence Presbyterian Church of Maryville, and there is a supervisory committee representing these bodies. Members of the college faculty and the local National Missions Sunday School Missionary direct the program. At present there are about fifty students on assignment and others on the waiting list. They serve in missions, churches, and schools of the adjacent area, attend a "parish class" which is part of the College's religious education curriculum, and meet the project directors in conferences on specific problems. This project has been in successful operation for a number of years and renders a valuable service both to students and to the Christian enterprise in the territory.

### STUDENT RELIGIOUS ORGANIZATIONS

The religious organizations and activities maintained by the students themselves determine very considerably the strength of the total program in a college. On the one hand they reflect something of the response to the institution's efforts; and on the other hand they support and extend those efforts. They are both a result and a cause. At Maryville these organizations are well established and vital. The College has encouraged continuation of the non-denominational organizations which were pioneers in the student field more than half a century ago, believing that a unified Christian emphasis in a closely knit campus life such as that at Maryville has an advantage over the divisions that accompany denominational organizations. The following are the principal Maryville College student religious organizations at present:



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*The Young Men's Christian Association*, organized at Maryville College in 1877, is one of the oldest organizations of its kind in the South.

*The Young Women's Christian Association*, organized in 1884, seven years after the YMCA came into being, conducts an extensive and varied program.

*The Student Volunteers*, organized in 1894, includes all men and women students who are especially interested in the support and study of the missionary enterprise. The general weekly meeting has had an average attendance of a hundred or more for several years.

There are also more limited student groups such as the Ministerial Association made up of young men planning to enter the Christian ministry. There are united as well as separate activities of these organizations. For example, one of the successful on-campus united programs is a well-attended evening prayer meeting conducted by students. The campus YMCA, YWCA, and Student Volunteers maintain relationships to the national student groups whose names they bear but develop their own local emphases and programs.

### ALUMNI IN THE SERVICE OF THE CHURCH

Maryville is a liberal arts college; it is not a professional or vocational school; it is not a theological seminary or Bible training institution; its graduates are found in all callings and vocations. But because Christian faith, Christian character, and Christian service have always been magnified, it is natural that most alumni should be found active in the life of the Church, wherever they live, and that an impressive number should have entered the church vocations. Up to this writing, 545 graduates and many other former students have entered the Christian ministry. The records of the Presbyterian (U.S.A.) theological seminaries for the past decade and more indicate that no institution has surpassed Maryville in the total number of graduates entering those seminaries. Since the Civil War, 149 graduates and former students have gone out as foreign missionaries. Even a larger number have entered the service of home missions. In recent years an increasing number have become directors of

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religious education, pastors' assistants, and the like. It is Maryville's constant hope that all its students shall become actively Christian in their vocational ideals, and that many will continue to enter the church vocations.

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The principles and methods described in the foregoing sections have stood the tests of experience at Maryville College. Some of them are as old as the College itself, others are relatively new; few are original; all are flexible and have been adapted over the years to changing situations. But whether they are old or new or in current collegiate fashion is not important; the important thing is whether through them the College is enabled to fulfill its historic purposes to be both an educational institution of the first order and a Christian institution of the first order. In the secular atmosphere of the modern world the latter of these purposes is often secondary or absent. To be a Christian institution of first order a college must discover means to exert upon all who enter its gates an effective influence toward knowledge and conviction about the great central Christian beliefs, acceptance of Jesus Christ as Lord and Saviour, and loyalty to the Church and its causes. Maryville aims to be such a college.

# The Mission of the Arts Colleges\*

BY CHARLES G. SHATZER

DEMOCRACY is a name for the American culture. It is a culture for which the peoples of the world have struggled for centuries. An ages-long desire has approached reality in this American way of life. There are indications, however, that some men are beginning to think that the size of our population and the complexity of our life have rendered further development of Democracy impossible. They have accepted a philosophy of futility, particularly so far as democratic government is concerned; and they believe that oligarchy and bureaucracy are the logical and inescapable evolution of government in America.

Democracy is possible only when a large majority of American citizens are so well educated that they recognize the social forces and influences that promise to rob them of their hard-earned victories—victories that have given the common man respectability and self-determination. Many of the old techniques that have been employed by the devotees of class control are again being brought into play. Many persons who aspire to leadership are turning to "power politics" because they have lost their confidence in the intellectual stamina of humanity.

The arts colleges of our country can become instruments for preserving this American life if they will wrestle themselves free from present-day tendencies toward mechanization—if they continue to be the workshops of men who are endowed with a sense of mission to develop this American culture that has attracted the attention of the world. If they fulfill this mission, the colleges must require student achievement in the social science subject fields, a knowledge of which is a prerequisite to effective citizenship. What those subject fields are and what is the level of

\* This is a subject to which much thought is being given at this time. Does the arts college have a distinct mission in a day like this? Dr. Shatzer, who has been dean of Wittenberg College for 20 years, is capable of writing on this subject with authority. The substance of this statement was presented as the presidential address at the 32nd meeting of the National Lutheran Educational Conference, held in Cleveland during January, 1946.

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achievement to be attained by them must be defined by experienced men. Merchandising education of a type defined by adolescent minds will be acceptable to the adolescent but does not protect him from exploitation nor necessarily prepare him for good citizenship.

For me, there is an intuitive reality in the idea that the founders of our colleges were possessed by the sense of a mission in the growing nation. It may be true that they considered the State not as an entity within itself, but as an organized instrument for the protection of people in their way of life which was evolving them into a nation. To further these principles became a dynamic mission with them. It imparted to them the spirit of crusaders. Again, they thought of the Church as a co-equal agent with the State, with the primary function of inculcating the religious and intellectual motifs in the evolving nation. They were conscious of the great social movements of the seventeenth, eighteenth, and nineteenth centuries and recognized the necessity for improving religious and intellectual standards.

Recently I have been reading the histories of some of the American colleges. Most of them have left me as cold as reading of that old masterpiece of political propaganda, Caesar's Gallic Wars. They are accurate in that they review the official acts of boards of directors and faculties. However, they fail to transmit the warmth of personal intimacies—the cooperation or clash of personalities which created the institutional spirit and constantly rejuvenated in men the sense of mission. Hero worship is disappearing from our histories. Recent books, with commendable effectiveness, present a better picture of the integration of forces which have contributed to the advance of civilization.<sup>1</sup> They treat the world as a unit in which many peoples and many agencies have made significant contributions. Many biographies roll up the shades and present revealing views of the thought and life of the world's genuinely great. Their merit lies in the fact that they permit us to view with appreciation the real spirit of these men, without veneer of political build-up.<sup>2</sup>

I have coveted an opportunity to read equally illuminating

<sup>1</sup> See *Western Civilization 1660 to—Tschan, Grimm, Squire.*

<sup>2</sup> See John Muir, Linne Wolfe.

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histories of colleges. They cannot be written until some investigator can read the correspondence, the diaries, the notebooks of those men who worked in the colleges. Probably these sources of intimate revelation are not to be found and may never have existed. If such is the case, the true histories of the colleges will never be written. I once stood in a rotunda at Yale and viewed a great display of photographs and sketches of men who have worked at Yale. I recognized some of the names as belonging to contributors to American thought. It occurred to me that they had been leaders of men—not because they set out to handle men, but because they had been absorbed in extending the intellectual horizons of men. They had helped to unravel some of the world's natural principles; consequently, they had emerged as leaders and their leadership was recognized because they had aided humanity to live in a better-understood world. Our arts colleges will exert influence just so long as they devote themselves to extending the horizon of man's understanding and appreciation.

There is no evidence to prove that the denominational colleges were established to train a selected few. However, through the eighteenth and the first half of the nineteenth centuries, the exacting demands upon those living in America for securing a subsistence limited the opportunities for education to a few. Changed conditions have made education available to the general public. The State has developed the educational resources until men are questioning the specific function of the denominational arts college. However, there are two functions performed by the denominational institution for which the state-controlled institutions cannot assume responsibility. The denominational college was created for the purpose of emphasizing the significance of religion in the American culture. This can be done in a denominational institution through (1) an institutionally-directed religious program; (2) definite courses in religion that possess a more definite tone than may be expressed in the courses in philosophy and psychology offered by state institutions; (3) the evident, positive religious thought, speech, and action of the college staff. The privately owned institutions can perform these functions better than public institutions because there are not so many conflicting interests present. The Church must continue to sense its mission

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of furthering these ideas in education if it is to serve humanity as it should.

There is evidence that justifies the idea that some men are acquiring: That the organized Church has become greatly engrossed in power politics which it deems necessary as a check and balance upon the growing power of government in America. If there is need to develop the Church into an institution that can function effectively in a "Balance of Power" political world, the hope is that it will never lose sight of that higher responsibility of developing religious spirituality in the nation. Furthermore, the church that aids people to develop religious spirituality must be endowed with a consciousness of a more lofty mission than being a clinic of extrovert psychology. This consciousness calls for vision, faith and courage.

Some years ago, a group of students summarized their thinking in these words: "It is the purpose of the college to provide a selected group of men with a comprehensive background of information about the world and its problems, and to stimulate them to develop their capacity for rational thinking, philosophic understanding, creative imagination, and aesthetic sensitiveness, and to inspire them to use these developed powers in becoming leaders in service to society." A further statement from the same commitment: "Looked at from the point of view of content, the information provided by the college should be such as to make the student contemporary of every age, but neither a retrospective fugitive from the present, nor a dreamy wanderer in futures."

The present question is whether colleges are aiding students, as well as they are able, to become "contemporaries of every age" or whether the tendency is to attempt to make them adolescent specialists in narrow fields. A further question is: Are the colleges demanding enough rational thinking, that is thinking with facts, which, combined with creative imagination makes it possible for them to live in the past and project its teachings into the present? The common man, properly stimulated and indoctrinated with a freedom of spirit, is capable of accomplishing wonders.

Education must secure for an increasingly greater number of people a broader understanding of human activities and relation-

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ships. This grasp must cover present-day situations and conditions; it must also cover the history of man's progress. The good citizen must be made conscious of the fact that today is a small island in the archipelago of human progress. To accomplish this purpose some modifications should be made in college curricula. Modification of the courses offered in the freshman and sophomore years is associated with the idea of concentrating the college program upon the liberal arts function. The tendency has been to plan the undergraduate courses for the man who may enter graduate or professional schools. All of us are conscious of the fact that many freshman students declare that their vocational intent is engineering, medicine, or similar technical fields. However, the great majority of them never continue the pre-professional training beyond the middle of the sophomore year. Since this is true, why do college faculties continue to plan the courses for the pre-professional and prospective graduate student and not for that much larger number of students who are going to become good citizens but will not engage in professional life? This group is potentially the more promising and the most powerful one in which to inculcate the idea of the American way of life.

The more or less sympathetic criticism of college education by the press and from the public platform should challenge faculty attention and prompt a conscientious study of the college program. The courses for the first two college years have been planned for the potential specialist. They should be planned for the potential common American citizen. He is, after all, the warp and woof of the nation. So long as we maintain a sound training program for the common man, we need to have no fear for the future of American ideals.

A survey of the text books prepared for college students in the last twenty-five or thirty years reveals the fact that they have increased in volume of detail out of all proportion to the discovery or amplification of new principles in the various fields of learning. The detail confuses students in their understanding of fundamentals and consumes time which might be devoted to the study of other fields which should be a part of the intellectual experience of the general student. If a student elects a course in

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chemistry, biology, or physics as a science for the freshman year, or, for that matter, a course on political science, or economics, he is under the necessity of devoting thirty per cent of the year's study to that science, with the result that he seldom elects another science or social science. History has developed in a similar way, but in a different direction by making its freshman offerings period history, with the result that a student seldom comes into contact with cultures that have appeared the world over in many ages.

A solution of this problem lies in the survey courses that are being offered in some institutions. The physical sciences of chemistry, geology, and physics can be offered effectively for arts students in survey, including an introduction to laboratory methods. The complete course should be offered to a single group of students by one instructor. Allocating parts among departments, thereby functioning under a multiple instructor system, is not effective. Men from the several departments should prepare the course, prepare themselves in the various fields so that the student may complete the course under a single instructor. This program demands special preparation of instructors through group conferences so that the material presented is unified and the instruction integrated. Two years of preparation will be necessary before such a course can be presented to the students. The so-called laboratory method should be given a thorough review to determine whether it is fulfilling the functions generally assigned to it.

If the laboratory accomplishes anything more than can be accomplished in the ordinary class room or lecture procedure it must promote and practice clarity of thinking and statement. The instruction should proceed from a problem point of view. An experimental procedure employing objective materials are the heart and soul of the method. Too frequently it is just another program of information-gathering. The tendency is to use work books in the laboratory. The problem is stated for the student, and the description of materials and equipment, including the reasons for their use, are printed. All the student is required to do is to record results in the blank spaces provided for that purpose. Two concepts that gave rise to the introduction of labo-



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ratory practice are thereby violated. First, the student is not disciplined in the technique of a clear and precise statement of the problems and he does not engage in self-initiated observation. Secondly, he is not under the necessity of preparing a clear, concise statement of the materials he has used, the construction of the equipment, and why each has been necessary. It has become a recipe-book procedure. The laboratory was introduced to aid didactic instruction by permitting the student to experiment with objective materials, to analyze, and draw conclusions. If it does not encourage the experimental method, it has lost its function.

Published statistics indicate that young men are placing themselves in permanent positions at an age of from one to two years later than formerly and suggest that this year or two is going to be devoted to some activity for which there is at present no definite plan. Whether this interval is the result of a definite plan of labor or other organization to prevent the recent high school and college graduate from competing with the employed labor and thereby causing men to lose their positions at an earlier age, is not the question that confronts the colleges. The question is: Will the colleges provide an additional year of education to which these young people can devote profitably this additional year? Some suggestions have been made by the schools of education, covering the preparation of teachers; but teaching is not the only vocation that young people enter.

The municipalities and the rural areas contiguous to the larger population centers are vitally concerned and it is quite possible that an effort will be made to extend the educational programs of the high schools until they begin to assume the rôle of junior colleges, probably with the emphasis upon the vocational and technological phases of education. This will add to the momentum of the junior college movement. This is one of the post-war activities to which the privately owned and endowed institutions should give alert attention. The development of the American college has been the result of constructive thinking. Teachers and administrators have felt a responsibility for the development of the American culture and have attempted to move forward with it in a creative way. The same policy must be adopted toward the impending thrust of the junior college and the general college movement.



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The arts college should be the primary interest of the privately-owned institutions. Its curriculum and methods of procedure have contributed significantly to American life. Much of what America is, is due to the arts college influence. Colleges must perpetuate this type of education. There are financial reasons, also, that demand that these colleges limit their major endeavors to this area of education.

The colleges have adjusted their curricula to changing demands or needs of the past, and they can continue that policy. The immediate past two generations have witnessed the shift of emphasis from an ancient language-mathematics-centered curriculum to a science-mathematics-centered one. It is probable that the general national desire to retain and develop democratic institutions will demand that more emphasis shall be placed upon the social sciences: biography, economics, geography, history, political science, and sociology. Increasing population, mechanization, industrialization, and the high degree of organization to which humanity is being subjected, increase the complexity of living, and, above all, make more difficult the understanding of our way of life. More of the average American people must be given the opportunities of higher education. Their intensive training should be planned to make it possible for them to retain their dearly-won "freedoms." A superficial grasp of the basic ideas is not sufficient; there must be an appreciative understanding. There are two kinds of depth of understanding—a vertical one and a horizontal one. Over-concentration in either direction leads to superficiality. A desirable mean is what we seek.

If there is a general trend toward lengthening the period of young peoples' formal education, or probably better, a tendency to advance the age at which young men can place themselves in permanent positions; and if the junior colleges, local vocational and technological schools are going to come into existence in larger numbers, it may be advisable for the private institutions to promote the location of these institutions upon the campuses of established colleges. Administrative procedures should be devised which will make the advantages of the arts college accessible to the students in the municipal and county institutions and the vocational and technological courses likewise accessible to

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those of the arts college students who may wish to schedule them. Through some such plan, the arts college can continue its general influence, and, furthermore, emphasize the religious and social science phases of higher education which its genius suggests. Financial ability dictates limits to the educational ability of the arts colleges. Care must be exercised to avoid expansion to the degree where it becomes dispersion.

Confidently, we look forward into the future, encouraged by the idea that we, a dynamic people, will make of ourselves a wiser nation.

# Some Objectives of a Christian College\*

By ERNEST E. SMITH

EARLY American education was promoted through the Christian college or university. The church college in America was brought into being by staunch Christian thinkers who had a clear vision of the importance of such an institution in building Christlike ideals into the life of a new nation. For many decades the church college has made an immeasurable contribution to American education. In the difficult days that are before us, Christian colleges must point the way to a higher education—the education of the heart.

## SOME OBJECTIVES

1. *Attacking the Cause.* One who reads the story of the New Testament Church finds it to function powerfully as a teaching Church. Through the centuries it has remained a teaching Church. It must continue to be an effective teaching Church if it is to exert any great influence in a day when so much that is anti-Christian is consistently and efficiently taught apart from the teachings of Christianity. Any peace measures advocated to meet any emergency will be but temporary or makeshift measures. International problems will not be settled either by military preparation or by the promotion of the theory of isolation. Ultimately, we must realize that we must attack the fundamental cause of worldwide disturbances. The Christian Church must make that attack through educated youth who see individual and world redemption only through the cross of Christ. These youth must come as Christians from our churches into our colleges for training, then return to those churches for service.

In order to accomplish this the Christian college must be marked by certain distinctive characteristics and have well-defined objectives. In determining the content of these objectives

\* This statement of the objectives of a Christian college is suggestive and will be of interest to administrators. Dr. Smith became president of Sioux Falls College, South Dakota, in 1944.

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there must be a survey of the resources to be used and the needs to be met.

2. *Christian School Offers More.* The objectives of a Christian college must be clear-cut and thoroughly Christian. Unless this is true the church-related institution will offer little more than the state-controlled universities in matters of character development. A lack of clearness and definiteness of purpose on the part of the teacher will produce confusion in the mind of the student. In the teaching and learning process teacher and pupil should have the same idea as to the objectives to be reached.

Clarity of objectives stimulates cooperation between pupils and leaders. Sharing a common purpose, they learn together. They labor together harmoniously; as teachers and learners they cooperate intelligently and operate collectively. This is unity and unity of this nature produces strength to make any educational institution great in the truest sense of the word.

3. *Needs of Pupil.* The objectives of Christian education should be determined with regard to the religious needs of the pupil. These needs, limitations, capabilities and past achievements should be considered both individually and collectively. The personality hungers should be satisfied in teaching the great Christian Verities. There should be solutions offered for personality and social adjustments. In a word, all spiritual needs must be met.

4. *Inescapable Responsibility.* The teacher in Christian Education should conceive of his task in terms of the intelligent selection and the appropriate use of those personal, literary, institutional, creedal and other manifestations or demonstrations of God which have proven their sacredness and usefulness during the twenty centuries of the Christian Era. Teachers of Christianity are under obligation to teach the Bible, to teach Jesus Christ, to teach the way of salvation and other great doctrines of the Scriptures. To preserve the historical continuity of the faith is an inescapable responsibility of the Christian teacher.

5. *Nature of Educative Process.* Objectives should be determined with reference to the nature of the educative process. Time is required for the wholesome development of Christian personality. The process of spiritual growth has a beginning.

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It also has final outcomes. There should be immediate objectives which should be realized early in the endeavors of the Christian educative process. First things must come first in the realization of godliness of character. To educate a disbeliever is simply to produce an educated disbeliever. The principle, milk for babes, meat for strong adults, holds good in the program of Christian Education. The primary need is a change of heart. This then is the immediate objective. After this objective has been realized preparation is made for the guidance and growth of that Christian life. Therefore, the long view ought to govern the thinking of religious teachers with reference to developing objectives in fostering thorough Christian Education.

6. *God's Two-fold Purpose.* Emphasis is now placed upon practical education. It is the theory which promotes the use of knowledge as an instrument in helping people to get on in life. People seek to live by putting accepted knowledge to the practical test. They learn by the project or activity method and must have workable objectives toward which they develop. God must, in the light of this, be known not as a Fact alone, but as a Worker in life also.

God's purpose does not end in saving the soul for another world. God saves for this world as well, and for the highest life here and now. There is not only a preparation for heaven, but also for service and happiness here and now. The religious truth which men live by must bear the weight of the practical everyday life process. That truth must stand the wear and tear of sorrow and bereavement as well as of intellectual curiosity.

## SOME PRINCIPLES SHAPING OBJECTIVES

1. *Progressive Stability.* The total program of the Christian college must stimulate and guide individuals to achieve an ever-emerging philosophy and theology which takes fully into account the religious beliefs and traditions of the past and the dominant elements of contemporary life. One cannot construct a wholesome set of Christian dogmas and ignore the doctrinal contributions of other days.

2. *Expression of Experience.* The total program of activities on the campus of the Christian college must stimulate, challenge,

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train and provide opportunities for individuals to participate in various ways in rendering service. This will be accomplished in pupil-participation in Chapel services, in mission, prayer and fellowship groups. In many ways opportunities will be provided for the Christian student to grow as he expresses his experience.

3. *Loyalty to the Cause.* The total program of campus activities in a Christian college must promote a wholesome institutional life and experience as will foster loyalty to the denomination and produce a fellowship with the Church Universal.

4. *Vision of an Outreach.* The total program of a Christian college will give richness to the growing Christian personality of the student and promote in him a vision of an ever-widening outreach in evangelistic and missionary endeavor.

# The Guild of Scholars in the Episcopal Church \*

By EDWARD D. MYERS

THE Guild is at present organized into three Chapters: an Eastern, Southern, and Midwestern Chapter. There are twenty-four members of the Eastern Chapter, and about fifteen of each of the other two. The membership list of the Eastern Chapter includes among others: Mr. Hoxie N. Fairchild, Professor of English at Hunter College; Mr. Theodore M. Greene, of Princeton; Mr. Walter Lowrie; Mr. William A. Orton, of Smith; The Rev. W. Norman Pittenger (Chaplain); Mr. Frederick A. Pottle, Sterling Professor of English, at Yale; Mr. K. M. Sills, President of Bowdoin; Mr. George F. Thomas, Professor of Religious Thought, at Princeton; and Mr. Richardson Wright, Editor of "House and Garden."

The method of election to the Guild is that the applicant shall be nominated and seconded by members, that he shall be invited to attend the next regular annual meeting of the Guild, and that he shall be voted on only after he has attended such a meeting. The Guild has, on the whole, taken the attitude that only those who are practicing churchmen, laymen, and scholars of repute in their own field, are eligible for election to membership. Every effort has been made to keep the membership small enough so that, at the meetings, discussion may be intimate and informal.

The Eastern Chapter has regularly held annual meetings of two or three days, at Geneva or Hartford, or New York, at which there was a general topic for discussion and at which was presented a series of papers bearing on the general topic.

The general subjects for discussion at the last two meetings have been: "Christianity and Liberal Education" and "Christianity and Economics."

\* An interesting development in the field of Religion and Education has been the Guild of Scholars in the Episcopal Church. Readers of this Journal will be pleased to read this account from the pen of Dr. Myers, Dean of Roanoke College, Salem, Va.

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The Guild has the commendation of The Right Reverend H. St. George Tucker, Presiding Bishop. Bishop Tucker wrote the following Foreword to a little pamphlet published by the Guild in 1940:

With interest and approval I have learned of the organization, purpose and work of The Guild of Scholars in the Episcopal Church. Accordingly I do wish to extend to the members of this group my sincere appreciation of its efforts "to preserve and clarify the profile of historic Christianity" in the thinking and reading and teaching of its members and "to promote this clarification on our college and university campuses."

In recognition of the service to the Church which the Guild may render by the furtherance of Christian learning in our country and in recognition of the essential part devoted laymen as represented in the Guild may play in the advance of Christianity, I assure you of my most cordial cooperation as well as that of the National Council and its College Work Division. May God bless your plans and work.

The Guild arose spontaneously from the desire, long felt by many churchmen in many colleges, to promote Christian faith and scholarship in institutions of higher learning, and to be a witness to the fact that a man may be a reputable scholar in his chosen field, while, at the same time, being a devout and practicing Christian. The decision to call a small and informal conference of Episcopal scholars first was made late in August, 1939, by four fellow-travelers returning from England on the *S. S. Aquitania*: Mr. Robert K. Root, then dean of the faculty at Princeton, Mr. William A. Eddy, then president of Hobart College, the Rev. W. N. Pittenger, a tutor at the General Theological Seminary, and Mr. T. S. K. Scott-Craig, of the Hobart College faculty. The conference was called at Hobart College in February, 1940, and was attended by fifteen scholars representing eleven institutions. These fifteen scholars were all deeply interested in defending and extending the historic faith within and through the academic profession.

The informal discussions at the conference were about such questions as these:

What conditions have caused the present cleavage between intellectual and spiritual life in our colleges?



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What obstacles hinder the promulgation of historic Christianity as an academic discipline?

How can members of this group make their own churchmanship more intelligent?

Through what channels are the views of the Guild to be conveyed to others?

What are the relations between the secular and religious realms of thought?

What is the distinction between education and propaganda in the teaching of subjects on which the doctrines of the Church have some bearing?

Out of the discussion of these questions emerged the decision to form a definite organization and to prepare a statement of Basic Objectives of the Guild. At the request of the Executive Committee such a statement was prepared by Mr. Theodore M. Greene, in the spring of 1940. After being circulated among the members, it was revised according to the suggestions they submitted and, in its present form, was presented to the House of Bishops at General Convention. The statement received the approval of the House of Bishops. It may, therefore, be regarded as a sort of highest common denominator of the views of the members.

Those Basic Objectives are, briefly, as follows:

The distinctive task of the lay Christian scholar is to help to clarify the central tenets of historic Christianity, as embodied most adequately in the Nicene Creed, and to exhibit the relation of the secular and the religious to one another. It is his task to demonstrate the relevance of Christian doctrine to secular life and pursuits; it is equally his task to demonstrate the contribution of secular achievement to the larger Christian enterprise.

We should attempt to promote among our academic colleagues a far greater realization than exists at present that a knowledge of historic Christianity—as an event, a doctrine, and a tradition of corporate worship—constitutes a vital part of the intellectual and cultural equipment of every genuinely educated person, irrespective of his religious beliefs and disbeliefs.

We should impress on college preachers and chaplains the imperative need today for a definite and affirmative proclamation of the historic Christian faith. Only thus, we believe, can the

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Christian Gospel be effectively presented to undergraduates, and only thus, can their spiritual need, of which they are becoming increasingly aware, be satisfied.

We should recognize the right and duty of Christian teachers in the secular disciplines to discover and make clear, on all appropriate occasions, the relevance of Christianity to their several subjects of instruction. If propaganda be defined as the dogmatic assertion of a single point of view and the deliberate or involuntary suppression or distortion of alternative points of view, we condemn all propaganda, whether religious or secular, as fundamentally incompatible with the academic spirit. And if evangelism be defined as the endeavor to inculcate belief through persuasion, as opposed to honest, competent, and forceful presentation, we believe that evangelism, whether religious or secular, has no place in a lecture room or a class room. As scholars, we are committed to the impartial, open-minded, and critical search for truth in all its forms; and, as teachers, we conceive it our duty to encourage at all times the student's critical exploration and evaluation of every academic subject. It is for this very reason that the religious, and, more specifically, the Christian point of view should be presented to the student on all appropriate occasions, since, otherwise, a predominantly secular emphasis, frequently anti-religious and anti-Christian, must result in a serious distortion of the student's total perspective. Our academic goal is enlightenment, and true enlightenment is precluded whenever the approach to a subject with religious or Christian implications is exclusively secular, or, as frequently happens, explicitly anti-religious.

Though our prime obligation in a secular world is to urge the priority of the Christian Faith, it is also our duty to promote, especially in the Christian community, due recognition of man's secular and humanistic achievement. Bearing in mind that it is only within the general framework of Christianity that secular activities can achieve genuine importance, we believe it to be part of our Christian task to foster the secular pursuit of truth in every field and to cooperate in all other constructive humanistic activities. The distinctive character and value of secular truths and humanistic achievements merit analysis and enjoyment for

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their own sake, and only in proportion as they are understood and fostered can they be made to contribute as richly as possible to Christian doctrine, worship, and conduct. We would emphatically deny the complete autonomy or self-sufficiency of the secular; we do not believe that the human can get along without the superhuman or that man can achieve the good life by his own unaided efforts, at however exalted a cultural plane. But we do acknowledge the importance of secular endeavor and we conceive it to be our duty, as Christian teachers and scholars, to promote the understanding and support of such endeavors, particularly within the fields of our several major academic interests.

The task envisaged here is perennial, but it is peculiarly urgent today. There is a desperate need for spiritual leadership, and especially in the academic world. We are therefore determined to make a resolute effort, both individually and collectively, to preserve and clarify the profile of historic Christianity in our own thinking, writing, and teaching. To do so we must better acquaint ourselves with responsible work in the several fields of Christian scholarship, and we cordially invite scholars in our theological seminaries to assist us in this connection. We also are resolved to do everything in our power to promote constructive secular activities within the general fabric of Christianity and to relate, and to cause to coalesce in fuller experience the secular and the religious without losing the distinctions between them and with due recognition of the ultimate priority of the Christian faith. These are the Basic Objectives of the Guild.

With the end of the war, the Guild is considering the best ways of enlarging its membership without sacrificing intimacy of acquaintance and discussion and has undertaken several publishing projects.

Perhaps it would be fair to say that the chief witness of the Guild in this secular age is to the fact that there are many who are at once reputable and even outstanding scholars and devout and practicing Christians.

## Values of Christian Education in India

By MASON OLCOTT\*

A LITTLE peasant boy "grew in knowledge and stature and in favor with God and man" and thus demonstrated a quality of life that broadened into experience more and more reflective, healthful, purposeful and social. In His life and death as a simple peasant, He revealed the character of the all-loving fatherly God and showed how He can be made real to ordinary people. As the Good Shepherd laying down His life for the sheep, He brought them life, life to the full. As He walks the dusty road today, I have seen Him enable those who live in Him to develop as He developed and to share the abundant life as He shared it. As Son of Man, identifying Himself with common folk and "tempted in every respect like ourselves, yet without sinning," He still helps us to "learn by experience what God's will is" (Weymouth's translation of Paul the tent-maker). Education, if worthy of Him by whose name we are called, is the quality of living that strengthens into *more healthful, more reflective, more social, more purposeful living*.

Christ, the Peasant, helps us to understand the billion peasants of our globe and their *needs*. The typical villager in Asia is gripped by fear of drought and flood, of plant diseases and pests. He is desperately poverty-stricken, debt-burdened, using crude methods and tools, having wretched livestock and little or no land. For several months he labors long hours at back-breaking toil with his wife and young children, while the rest of the year they are all unemployed. He is quickly attacked by epidemics and is often devitalized from being ill-fed, ill-clothed, ill-sheltered and

\* For eighteen years Dr. Olcott was engaged in rural education in South India under the Reformed Church in America. He is the author of "Village Schools in India," "How We Learn" (with Dr. W. H. Kilpatrick), "Sacred Lyrics of India," "Better Village Schools," besides Tamil story books for rural teachers and charts for illiterates. He was editor of Education for India series, and is a contributor to various periodicals and papers. Dr. Olcott is now on the faculty of Central College, Pella, Iowa.

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ill-doctored, and having no sanitation or pure water supply. He is isolated from markets and many social contacts by long distances, frightfully poor roads, slow carts or none at all. He is bound by his timorous, narrowly conservative group, always slow to change its age-old, often anti-social, customs. The villager is usually illiterate, ignorant of all science and his own rights, fatalistic, superstitious, full of fear. He suffers from cliques, selfishness, graft, "despised and rejected of men, a man of sorrows and acquainted with grief."

The rural-minded Christ also empowers us to appreciate the *unrealized possibilities* of the earth's rural billion, who lead simple, stable, good-tempered lives, open to suggestion from friendly visitors who have won their confidence. Their families, united in production, are strongly knit, moralizing forces. On peasants' elemental experiences, teachers can graft the life abundant. Farmers are deeply religious, and since they depend on immense, uncertain, natural mysteries, constantly see God's handiwork and become workers together with Him. Also, they are relatively unspoiled by the sordid industrialism, giddy speed and frustrating materialism now engulfing the world's urban youth. Since most villagers live close to the holy earth, which belongs to the Lord, they easily understand the homely parables, humble life and momentous death of Jesus, the Galilean peasant, and feel that He specially belongs to them.

Today the Good Shepherd points out the rural billion and bids us feed His lambs through the Christian education of whole communities. Schooling for children is not enough, since educated boys and girls are pulled down by the dead inertia of illiterate parents. Any truly Christian school leads the people in the whole neighborhood to become more healthy, more reflective, more social and purposive.

1. The teacher who represents Christ seizes every deficiency in *health and recreation* as his opportunity to bring his brothers and sisters habits of good health and wholesome recreation, and to rouse them to responsible cooperation in sanitary measures. He also invites farm experts to demonstrate better methods on plots where the villagers can see them daily. Proper care and breeding of the millions of livestock is also vital to India. Since agri-

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culture occupies only three to seven months a year, every peasant requires a subsidiary craft to follow during slack seasons. Rural workers can show that the environment is the Heavenly Father's creation. The weekly markets, to which nearby farmers come regularly, may be used for talks and demonstrations. Dramas also have immediate appeal, for they are India's accepted method of adult education. Easy, popular tunes "catch the attention, grip the memory and circulate in all the villages, literally singing themselves into the minds and eventually into the hearts of the people," as said the rural-minded world-citizen K. T. Paul.

2. Since peasants are extremely conservative through fear of the future and ignorance of outside affairs, the Christian worker can help them to become *more reflective* and to love God with their whole minds and root out the weeds of fear, prejudice, selfishness and cramping custom. If he thinks, he can stimulate thought in them by setting before them vital village problems and letting them find the necessary facts and reach their own conclusions. They can thus attain the mind of Christ and experience His freedom. An important means of liberation is the power of literacy. To overcome the illiterate's overwhelming sense of inferiority and discouragement, pleasanter and easier methods of reading have been broadcast by Dr. Frank Laubach during his visits to many lands and now by his fascinating book, "Toward a Literate World." The movement has been spreading like wildfire in India. In Bihar, 450,000 adults are reported to have been made literate last year, and in Bombay 16,000 volunteer teachers were enlisted the past year.

3. Education is a way of living that broadens into more friendly, *more cooperative life*. Christians can attain this through deep respect for others as sisters and brothers for whom Christ died, and through work with them for community welfare and the Kingdom of God. A well-managed cooperative society educates its members in business-like habits, mutual trust and concerted actions.

4. The education of adults can become *more purposeful* by getting them to cast aside their apathy in working for some great common enterprise, worthy of their wholehearted efforts. God's unifying Spirit can bind in one the manifold energies of personality and wills of many persons.

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In all this great endeavor, we must enlist the help both of eager adolescents, who are now so seriously neglected, and of women, who have the main part to play in training the next generation. The splendid and courageous leadership shown by the All-India Women's Conference is a source of joyful inspiration.

All significant community education must treat the village as an organic whole, not as a patchwork of broken fragments as heretofore. The Rural Y.M.C.A.'s of India have proved the possibility of maintaining a comprehensive program with the various parts carried on simultaneously to strengthen each other.



# Scholasticism and Order\*

BY JOHN J. MONAHAN

SCHOLASTICISM means just about what you like it to mean. It's one of those chameleon-words that change color to fit their background, like democracy. Nowadays, you can call democracy anything you want, and people will believe you. Just make sure you call it loud enough.

That's the way it is with Scholasticism. The Dark Ages, Philosophy, theology, the Greeks, medievalism, Aristotle, the Inquisition, Black Friars, the Universities, hair-splitting, angels on a pin-point, astrology, alchemy, and old wives' tales—people somehow mix them all up in Scholasticism.

But there's only one way to find out what it really means—start at the beginning. Where did Scholasticism first come from? What has it become since then? How did it get its name?

That last is easy enough. Scholasticism comes from Schola, which is the Latin word for School. But to our European forefathers who lived, say in the year 945 A.D., and for a long time after Schola (with a capital S) didn't mean any old kind of school. It usually meant a school of philosophy and theology, run along Very Special Lines.

Now these Very Special Lines become so closely linked in everybody's mind with the idea of school, that they were known as Scholasticism, the System in the School. Simple.

So much for the name. Scholasticism, this system itself, is a system of thought; and like every system of thought that ever was or will be, it is the offspring of man's most manly (meaning human) instinct, the urge to unify. All systems of thought are unities or summings-up of some view of life. Scholasticism is a very special unity. It is the summing-up into one system of

\* This article is a brief interpretation of Scholastic Philosophy in popular language. It appeared in the November, 1945, issue of *The Oregon-Jesuit*, but merits a larger reading through the pages of *Christian Education*. Father Monahan is on the faculty of Gonzaga University, Spokane, Washington.



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those two views of life that were the inheritance of the Middle Ages—the Greek and the Christian.

But first a word about man and unity. Man by nature seeks unity in everything. He finds it in order because order is unity among many things. A hundred thousand soldiers, in order, are one army; out of order, they're a hundred thousand soldiers. When each is in his place, unity results.

And the reason men are always trying to put things in their proper place, to order or unify them, is that they have a mind, which means simply that they know what things are and where they belong. As a result the best order in the world is in the mind itself and is called knowledge.

Take aeronautics for example: the man who knows aeronautics has everything about flying as an ordered unit in his mind—planes and motors and propellers and a hundred other things—each in its proper place.

However, the knowledge of aeronautics leaves a great deal not put in its proper place—things like politics and poetry and a virtuous life and God. Aeronautics doesn't mention them.

Just the same, man knows them and wants to get a unity out of them. He wants to know the proper place of each and keeps searching for a knowledge that will put everything he knows in its proper place. You call this wisdom. It tells you what is important about everything.

Now the Middle Ages were pretty well fixed as far as wisdom went—just a little too well fixed, as a matter of fact. They didn't find wisdom; they found wisdoms—two of them. The first was Christian theology which they inherited from the Apostles, through the Fathers and religious minds of the early Church. The second was Greek, especially Aristotle's metaphysics. This was passed on to them by the Arabs.

Now theology is a wisdom if there ever was one. It tells you about God as He has revealed Himself to men, and how they are to get to Him. These are the important things; they measure the value of everything else.

But metaphysics also went under the name of wisdom. Metaphysics is the science which tells you what is real about everything. Now the real things being the important things, meta-

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physics tells you what is important about everything. That makes it wisdom.

At least it did in the mind of the Middle Ages. The rage for Aristotle got to the point where his books were being sold in the streets, like dailies.

The general run of medieval theologians didn't contemplate this enthusiasm any too happily. Aristotle, as he was first explained and understood, seemed to be raising Ned with the traditional Christian doctrines.

In the first place, the theologians were afraid Aristotle's thought was a bit earthy for Christians. He insisted that things like potatoes and rocks and bugs were real. And what was more to the point, that the body was actually a part of man, and not just a prison for the soul.

This last didn't jibe with many of the old ideas, which often were less the ideas of Christ and more the ideas of Plato, a Greek philosopher, who had been a teacher of Aristotle. Plato thought that the soul would be far better off without the body, and he wasn't so sure that potatoes and rocks and bugs were real. Our Lord certainly never taught ideas like these. But the early Christian thinkers had snapped them up from Plato in hopes that they would help to detach men from the things of this world.

However, there was another difficulty with Aristotle. The Arabs had dressed him up like a big bad wolf and made him say unholy things he never said by himself. So rightly enough, the theologians had Aristotle and all his works and poms kicked out of the schools.

This didn't solve the problem. Somebody soon found out that Aristotle never said such things. Then the theologians began to wonder:

What about this human wisdom? Was there something in it or wasn't there? St. Paul had once remarked, "The wisdom of this world is foolishness before God." On the other hand, weren't the keepers of the Divine Word to have an eye peeled for whatever would bring men to the Truth, "drawing out from their stores both new and old doctrines"? If Aristotle really added up the way he seemed to, earthy or not, couldn't he be the "new" to light up the "old," proving Christianity a "reasonable service"?

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All this the theologians considered and agreed to, and called Aristotle back to the schools, but this time without his Arabian costume.

The work of unifying two wisdoms began. Such things as Sanctifying Grace, which Revelation tells us is that special gift of God which makes the soul holy and pleasing in His sight, was now gone over with a fine metaphysical comb to find out whether it was substance or accident, efficient or formal or final cause, act or potency. These are the questions of the metaphysician.

The theologians themselves had a few things to tell Aristotle, mainly, that if and when his conclusions didn't tally with the doctrines of faith, he was to return to the quiet of his study and try again; his syllogisms were offside somewhere.

After a good measure of this give and take, reason and Revelation came to terms. The first place went to Theology, the Wisdom, the science of the all-important—how to reach God.

Metaphysics took its place at the right hand of Theology as her strongest and most faithful servant. After all, the reason why getting to God is the most important thing in life is the fact that it's the most real thing in life. And metaphysics tells you all about the real.

This alliance is Scholasticism, the Very Special Lines in the Schools: to make Divine Wisdom clearer to men in the words of human wisdom; to purify human wisdom by Divine. Scholasticism is the unity of unities, a wisdom born of two supreme wisdoms. And unity and wisdom being what the mind was made for, there can be only one thing better than Scholasticism—more Scholasticism, a more perfect unity. And there always is a more perfect unity, since there are always new things to be ordered by knowledge, and new knowledge by wisdom.

Sad to say, after the thirteenth century, generally, the Scholastics—of all people—missed this point. They thought either that Scholasticism as it was couldn't be improved at all, or that it couldn't be improved without rejecting the old for something altogether new. So instead of taking what was good and making it better, they took what was no good and made it worse.

Especially in philosophy, they cooked up some ferocious errors. All that kept these errors from getting at basic Catholic Truth

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was Revelation, which still was the final word, but only until the Reformation. The Reformation was the end of theology as a final word, and its beginning as a pious mood. But moods are changeable. It wasn't long till that pious mood changed to an impious mood, and turned reason loose—reason being mostly the mistakes of the later Scholastics gone mad—to devour what was left of the deposit of Faith outside the Church.

This left rationalism, which soon proceeded in its madness to devour itself. When nothing was left but the bad smell, the five senses took over, armed with microscopes and micrometers and other things. Since then the sciences of the five senses have been going great guns, except in one respect—they don't add up to unity. And the scientists, being men, are still looking for unity—so much so in fact that they've tried to make wisdom out of almost every one of the modern sciences—Chemistry, Sociologism, Historicism, Evolution, Mathematics, Relativism, and a laboratory full of others.

The latest candidate is atomic physics, booming in the atom bomb. They tell us this is going to make everything else obsolete, which may be truer than they think. If men don't find a unity pretty soon, there won't be much left to unify.

In any case, the world of thought can go on hunting till doomsday for an explanation of all reality in one of these sciences of the sense, and never find it. The reason is simply that any material science leaves out spiritual reality, like God and the soul and thought. These are the only things you can't afford to leave out.

Most scientists see this—at least in a cloudy sort of a way—because they are continually giving up one science as the last word and trying another. What they don't see is that the only human science that can give a picture of all reality is metaphysics, which alone includes both material and spiritual being—God and the atom.

However, this flitting from one brand of nonsense to another in the search of unity has been by secularist scholars. Catholic philosophers started right on the heels of the Reformation to look to the condition of their own intellectual back yard. They started a reform in Scholastic philosophy that finally began to pay off

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towards the last half of the last century, when the Popes sent them back to the first lights in Scholasticism to pick up the real spirit where it had been lost.

They did pick it up, and they show every sign of intending to keep it this time. But the old problem of union now faces them in a new form. They have to unify all modern science under metaphysics.

This is a bigger job in some ways than that of the medievals. Metaphysics and theology can at least use the same language. That is because they both deal first and foremost with spiritual reality, which is explained in terms of thought. You get to know spirit by thinking of it, with your eyes closed. But the modern sciences have to do with material reality only, which is explained in terms of experiment. You get to know it by watching it, with your eyes open. It is hard to interpret the language of thought in the language of experiment. Try describing the colors of a rose in terms of cause and effect and you'll see why.

All of which makes it a bit harder for the metaphysician and the physicist to get together, to say nothing of the fact that for centuries they've hardly been on speaking terms anyway.

But of late years there has been more courtesy on both sides. People are forgetting old fables about the Scholastics and their hair-splitting. They are coming to see that the only system of thought which can explain man as man is the Scholastic system, and in spite of their wrong ideas, that's the way most men want to be explained.

Today it's those who hate the truth who also hate Scholasticism. It used to be that the man who made fun of the empty pedantics of the Scholastics—"They actually argue about how many angels can dance on the head of a pin!"—could at least pretend that he resented the indignity offered to the celestial spirits. Nowadays, it's evident that what he cannot bear is the thought that there are angels at all.

# The Appreciation of Religious Values in the Public Schools

By I. LYND ESCH\*

TWO recent events have brought the subject of religion in education to the forefront of discussion in both religious and educational circles. These are the statement on religion by the Harvard Committee in its report, and the court proceedings in the State of Illinois, which centered around the legality of released time education. It is not the purpose of this article to discuss either of these since they have both been widely commented upon by others, but we cite them to indicate two things: First, that no matter how much we attempt to divorce religion from education, the relationship between them continues to be a subject of conversation and consideration; second, that in spite of years of experience and an almost complete reversal of policy on the part of the public school system in the United States, the problem of the proper relationship between religion and education has not yet been satisfactorily solved.

In the early days of American education, the subject matter of most books was of a character which might be termed religious, or at least moral and ethical. The theory was that while children learned to read, they also learned the moral, ethical, and religious truths of life. But this practice soon ran afoul of our constitutional principle of the separation of church and state and, largely upon the insistence of the church people, such subject matter was removed from the books. The trend has gone so far that today in many states the laws specifically exclude all religious teaching from our public schools. But the basic concepts of religion are essential to the democratic way of life. Democracy is the child of the Hebraic-Christian tradition. If democracy is to be secure, then these basic concepts must be taught to each new generation.

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Thus the system of public education in the United States, which tries to be democratic in its procedures and educate the young for life in a democratic society, finds itself uncomfortably situated upon the horns of a dilemma in the entire matter of the relationship of religion and education. If it attempts to be neutral and avoid all reference to religion as it has recently been doing, then it is, in fact, being negative, and non-religious attitudes become dominant in our educational procedures, while the principles of the democratic society for which we are educating our people are based upon religious and spiritual values. If, on the other hand, the school system attempts to teach religion—at least, according to the popular meaning of this term—it is subject to the criticism of sectarianism and violation of the principle of the separation of Church and State. This question then arises: Is it inevitable that compulsory religious instruction must do violence to the principle of religious freedom and the sacredness of personality? Must we take the position that because we respect the personality of our fellow men we must, therefore, give to the growing generation no systematic aid in its quest for so vital and important a thing as a satisfactory adjustment to the spiritual qualities of life?

During the decade following World War I, most people seemed satisfied that we had found a happy solution to this problem. In substance it was: Let the schools educate the mind, and the churches the heart. The school was to operate exclusively in the realm of the intellect and the Church much more in the realm of the emotions. Each should work in its own exclusive area and keep entirely separate from the other. But world events beginning with the depression of the thirties disclosed that such a process was not working well. People had become wiser but not better, and the entire world was forced to suffer. The problems of both war and peace have dramatized in a most spectacular way the absolute necessity for a recrudescence of the "old-fashioned" virtues at the personal, the national, and the international levels. We have had to learn the hard way that man is never emancipated from the need for the restraining hand of moral, ethical, and spiritual disciplines. There are very few people today who disagree with General MacArthur that the real problem of our time



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is spiritual and religious in its nature. The world catastrophe is the result of a widespread breakdown of moral, ethical, and religious disciplines in the lives of men and women.

Today, civic and educational leaders are greatly concerned about the low state of moral and ethical standards. Present educational processes do not seem to have elevated these standards to a level which is sufficiently high to meet the requirements of our modern civilization. Many leaders in the field of education will admit frankly that we must find a way by which spiritual inspiration and discipline can be inculcated into the lives of our young people. A way must be found through which spiritual controls can catch up with mental achievements. The problem is to find a process which will accomplish this purpose without doing violence to our sacred principles of freedom of religion and separation of Church and State. We do not claim to have a solution for this problem, but we do have two suggestions which come out of a rather extensive investigation of procedures now in use and attitudes of religious and educational leaders of the nation regarding them.

The first suggestion is that both education and religious leaders investigate very carefully the possibility of adopting the same procedures and techniques for religious instruction in the schools that we use now for political instruction. This is in essence the scientific approach. It is a factual procedure. We would not feel that we had done our duty by a student at all if he went through our school system today without knowing about the existence and the stated objectives and purposes of the various political parties in our nation. Our social studies classes attempt to acquaint the students with these parties in an objective manner. Once in a great while we hear accusations of indoctrination, but these presentations are so largely free from bias that no one would ever think of removing them from our educational system. Is it not equally important for our students to have a factual knowledge of the Catholic, Protestant, and Jewish positions in the realm of religion as it is for them to have such a knowledge of the Democratic, Republican, and Labor party positions in the realm of politics and government? Is it not, in fact, just as feasible to give such instruction in the field of religion? That is not seen

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tarian indoctrination any more than the other is party indoctrination. Such instruction could be included as a unit in the social studies program just as there are now units dealing with practically all other phases of modern life. The text material relative to each major group should be material which that group would approve for presentation. There are very few leaders in any of the major religious groups who would object to the others having the privilege of stating their basic tenets and objectives if the same privilege would also be accorded to them. The purpose of the instruction would not be to make converts to Catholicism, Protestantism or Judaism—rather would it be to give the students authentic information regarding the teachings of all groups. Not only would such a procedure do much to acquaint the students with the important place which religion occupies in human life, but it also would go a long way toward breaking down prejudices and animosities between groups. Careful planning and preparation would be required to inaugurate such a procedure but some demonstrations which have already been conducted indicate that a procedure of this kind can be an outstanding success.

But factual information about religion does not necessarily make a person religious. The now famous study of Hartshorne and May indicates that there is no real correlation between Biblical and religious knowledge which a person possesses and the kind of life which he lives. This does not mean that people should not have information about religion, but rather that something in addition to this is required if the inspiration and discipline of religion are to be effective in the control of conduct. This leads us to the second and, we believe, the more important suggestion regarding the relation of religion and education. If it be true, as the old proverb says, that "one believes readily those things which one wishes to believe," it is also true that people do those things which they most desire to do. The control of conduct lies in the realm of value judgments. This is true in every sphere of conduct, from private and personal living to national and international associations. If, therefore, we desire to have people control their lives by moral and religious sanctions, we must find a way to make these sanctions appear of the highest value.

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People may study about religion and know the facts of religious teaching in every generation, but they will not conduct themselves religiously in accordance with those teachings until they first come to feel that such conduct is of greater value than other types of conduct. Our gravest educational mistake in the United States has not been that of removing religious subject matter from our schools, but rather it has been in creating an atmosphere and attitude which indicates to the young person who goes through our schools that religion is not important. The blame for this attitude lies at the door not only of the school, but also of the home, and of practically every social and civic group in America, including some of our leading character-building agencies. Our young people have seen religion so completely ignored at home, in the school, and in other group activity, that it is impossible to persuade them by mere classroom teaching that it has any real value for their lives. If the recognized leaders in business, social and civic affairs, government, and education spend their leisure hours in seeking only pleasure and relaxation while they ignore religion, why should not all boys and girls who aspire to leadership in these fields feel that it is wise for them to do the same? Why should children be interested in developing the qualities of life which we think of as religious when in the world around them they see success judged upon entirely different standards? It is not by intention, but rather by default and neglect, that religion and religious ideals have been made to appear practically valueless to our young people. If a young person turns to the daily paper, he will find, judging by the space given to it, that liquor is more important than religion, that sports are many times more important, and crime is most important of all. If he turns to the average American magazine, he will find that daring and even illicit sex and love exploits are of first importance, with crime mysteries a close second. If he gives his attention to the radio, his thoughts, during his bath and breakfast, become impregnated with foot music and unadulterated foolishness following in close succession. The golden opportunity for morning prayer and praise is sacrificed. Is it any wonder that millions of our young people have no appreciation at all for the value of religion in life?

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This is a realm in which the public schools can render a very great service without in any way endangering the principle of the separation of Church and State. The late Mark Keppel, who was for many years Superintendent of Los Angeles County Schools, was also a very religious man. He used to shock religious leaders by saying that he was opposed to teaching religion in the schools, but he always added this statement, "If we have Christian teachers, we do not need religion as a subject in the schools."

There are laws against sectarian indoctrination in our schools as there should be, but there is no law in any state which keeps a school teacher from living and acting as a good Christian or Jew should live and act. There is no law which will keep a teacher from creating an atmosphere in school which places a high premium upon respect for personality and reverence for God. Neither is there any law which will restrain a teacher from indicating the values which are to be received by attendance at the services of the church of one's choice. Many school teachers are doing these things and thereby are rendering an outstanding service to their students and to our democracy. But the school system of our nation in general could profitably go much farther in its efforts to give our young people an increased appreciation for the value of religion in life. This, it seems to us, is of more value and importance, and at the same time is fraught with less danger than "teaching religion" in the schools. Attitudes and atmosphere teach much more effectively than textbooks.

But the problem of increasing appreciation for the value of religion in life is a problem not merely for the schools alone. It is a problem for the entire nation. If a way of life in which religious and spiritual qualities make themselves manifest by high standards of moral and ethical behavior is essential to the continuation of a democratic society, the responsibility for the development of such qualities is a responsibility for the entire nation. But such qualities will never be successfully developed in our people until there is a genuine appreciation for their value. So long as we regard the material values of life as of first importance and consider the spiritual and religious values of slight worth, we may be sure that progress will be negligible. Even intelligence and knowledge, which we prize so highly, are not of them-

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selves sufficient. Knowledge may be power but it may be power for evil as well as good. Knowledge per se does not have any personal, social, or cosmic integrating ability. It is morally neutral and may be used either for the betterment or detriment of man in his relationships with others. Man is motivated to action by the appreciation which he has for certain values. We will bring up a generation of people which will work for the good of others as well as themselves when, and only when, we appreciate the value of such behavior to the degree that we will give first consideration to teaching it to our children, both by precept and example.

If we would preserve our democratic way of life, we must come to see that the sense of dignity and permanent significance which religion bestows upon the life of a person is unique. It constitutes the supreme "good" of life. In its concept of salvation it sets before the mind of man a sublime ideal, the worth of which is far above the value of achievement in any other realm, a worth for which men, through the ages, have been willing to sacrifice all which they possessed, even life itself. Only when we ourselves come to appreciate more fully the supreme value of religion in life, will we give less attention to minor credal differences and increased effort to the work of inspiring our children to live by the standards which we preach. Attitudes of genuine appreciation on the part of educational leaders and classroom teachers will do more to enrich the growing generation morally, ethically, and religiously than all of the "courses" in religion which it would be possible to put into the schools. When people acquire a genuine appreciation for the value of religion, they will not find it difficult to learn its tenets through the program of the church of their choice.

# The Church College in the World of Tomorrow

BY LLOYD L. RAMSEYER\*

THE early American colleges were largely Christian. Their main aim was to create church leaders, both professional and lay, for the leadership of church communities. The founders of Harvard did not want to leave their churches in the hands of an uneducated ministry, so that school was established. Throughout the years, however, states and municipalities have founded schools without any connection with the church, and church schools have gradually loosened the ties which bound them to their parent organization. As a result we now have many so-called "church-related" colleges which can hardly be thought of as more than very distant cousins of the church, making a contribution to education not far different from that of the tax-supported institution, so far as their religious influence is concerned.

This separation of the college from the church has not been altogether the fault of the college. Unfortunately, church leaders have not always been far-seeing searchers after truth. The church has often fought against the advancement of knowledge. Day and night could not be caused by the rotation of the earth, for did not Joshua command the sun to stand still and thus stop time? The earth could not be round, for did not the Bible speak of its four corners?

Because of narrowness, bickering, and resistance to the search for truth among too many church leaders, the colleges gladly threw off church control just as rapidly as they could make themselves independent of its support. They chose to free themselves for the search for truth as they understood it. Unfortunately, in many cases, they "threw out the baby with the bath," discarding, finally, all religious teaching and religious uniqueness which justified their existence.

Today both the church and the college have changed. Edu-

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icated leadership has been secured in the church which sees nothing unchristian in sane science, but rather sees the glorification of God, even in the tiny atoms and electrons. Many colleges have seen that without religion they have thrown away their only excuse for existence and one of the chief opportunities for being of real service to youth, and they are returning to the church. Frankly, perhaps this return to the church is prompted partly by falling return from investments, fewer large gifts from wealthy men, and the resultant need for organizational support. Whatever its cause, however, we should be thankful for it.

In 1940, there were 772 church-related colleges listed in America, 38 of these being in Ohio. Very few have closed during the war, in spite of hardships due to a variety of causes resulting therefrom. These 772 institutions show a wide degree of divergence so far as the closeness of the tie which binds them to the church is concerned.

We now have three types of colleges, each having a special function:

1. The tax-supported institution is designed to give an opportunity for the education of the masses, including those who could not afford high tuition rates. Also, through tax sources, it can secure funds for maintaining departments and staffs which few private colleges can support.

2. The non-church private college has a place in that it has greater freedom than the public institution. It is not inhibited by politics nor dependent upon the approval of a public which is still predominantly not college-educated.

3. The church college. If this type of school is to have a really special function, it must be through the fact that it is Christian.

The financial support of the church college comes from three chief sources:

1. *Endowment.* With heavy taxation on the larger incomes, the source of large endowment gifts is drying up. Furthermore, with money plentiful and with the government in the money-lending business, income from endowments has dropped. The income is likely to remain relatively low for a long time to come.

2. *Current Fund Gifts.* These may come from church organizations or from individuals. Here, too, income tax rates in the

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higher brackets make some of the very large gifts impossible. This is especially true with relation to large gifts for building purposes. It is likely that the college must seek more givers in smaller amounts in order to keep up its income from this source. This is, in a way, fortunate, for it means that hereafter colleges must seek to interest larger numbers of people and "sell" what they have to offer. The time when college presidents could afford to smile and dine only with the wealthy probably is past.

3. *Tuition.* Competition with tax-supported institutions, with little or no tuition, complicates the problem for the church college which normally expects about 40% of its income from this source. There is now agitation for tax-supported scholarships which would be good at the college of the student's choice, whether public or private. This would help the situation. Because of dependence on tuition for a large proportion of total current income, church colleges, in many cases, have been hard hit by the war and resultant loss of student enrollment.

One of the chief problems of all colleges now is that of housing. With serious housing shortages already existing in many towns, colleges are expecting a large enrollment of married students for whom living quarters must be provided. Some assistance is being given by the Government for housing veterans. There is danger that colleges may overbuild in the coming boom period, both in housing and instructional space, provided building becomes possible soon. Those overbuilding now on borrowed capital will likely regret it later.

Another problem facing colleges is the threat of a great increase in the number of tax-supported junior colleges. If the time comes when every community of considerable size has its own junior college, a real problem of readjustment will face church colleges.

I am convinced that the American people can and will support financially anything which they are convinced is important to them. I am convinced that this ability should continue in the future, provided we and the rest of the world do not crush ourselves and lower our standard of living by a competitive and unproductive armament race. Because of this conviction, the remainder of this paper will deal with what I feel is the place and



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destiny of the church college in the world of tomorrow, if it is to be deemed indispensable to the American way of life.

The need for the church college is in many respects one with the need for the church itself. The college in the past has concentrated too much on the production of smart men. We must put greater emphasis on the development of *good* men and men of *good will*. The things of the spirit are now of paramount importance. We must develop one fellowship, if we are ever to have one world. The atom bomb has about convinced us that we either must have one world or no world at all. Old methods of warfare and defense have become largely obsolete. In the war of 1970—if there should be such a war—the destruction will be almost instantaneous and terrible. We dare not consider such a war. It must be impossible. But it will not be impossible unless we have a new attitude, a new spirit, a new concern for men, and a new international ethic. The Church and its agencies have it as their task to develop that new spirit—that spirit of one fellowship throughout the world which will make wars impossible.

General McArthur must have had a vision of this need when he said, on V-J Day, "Military alliances, balances of power, leagues of nations—all, in turn, failed to produce peace, leaving the only path to be by the crucible of war. The utter destructiveness of war now blots out this alternative. We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem, basically, is theological, and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the last two thousand years. It must be of the spirit if we are to save the flesh." It is in this realm of the spirit that both the Church and the church college should perform their greatest unique function. Elton Trueblood says, "The only experience which we know that is revolutionary enough both to support the downcast nation and to chasten the victorious nation is the sense of existing under the eternal Providence of the Living God."<sup>1</sup> It is the function of the church college to produce this spiritual force in tomorrow's

<sup>1</sup> D. Elton Trueblood, *The Predicament of Modern Man*, p. 66.



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leaders. The church college which is not purposely, intentionally, and openly religious has little excuse for continued existence, and will not be the positive influence for a better world that it ought to be.

Ethics, either personal, national, or international, apart from some religious conviction, is likely to be based upon a foundation of sand. Firm beliefs are of supreme importance, they are the mainsprings of action. Great ethical and spiritual leadership has been based upon firm beliefs. Elton Trueblood expresses this thought when he says, "If there is any suspicion that our standards are of our own making, weakness is bound to set in. *Those who can make can also set apart.* What we need in order to give power is not an assertion of our idealism, but contact with the eternally real. The ideal may be our own imaginary construction, wholly devoid of cosmic support. What men need, if they are to overcome their lethargy and weakness, is some contact with the real world in which moral values are centered in the nature of things. This is the love of God, for which men have long shown themselves willing to live or die. The only sure way in which we can transcend our human relativities is by obedience to the absolute and eternal God."<sup>2</sup> The church college can build, through our potential leaders, ethical principles based upon the solid foundation of deep religious convictions.

The church college is sound, according to our newest and most generally accepted standards of psychology. The psychology upon which the newer types of education are founded is Gestalt or Organismic Psychology. It teaches that the whole is not equal to the sum of its parts, so far as human experiences are concerned; that we cannot fragmentize life and still have a coordinated life. It presents a holistic view of life. The non-Christian school cannot present life as a whole. It leaves out the important segment, religion. Again quoting Trueblood, "In our public schools we teach our children many things about our modern world, such as a system of manufacture and distribution, but we make almost no effort to give them a living knowledge of the spiritual sources of our civilization. We deliberately cut them off from their heritage. In America, in many states, we actually work on the preposterous theory that it is illegal to teach our

<sup>2</sup> *Ibid.*, p. 60.

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children the faith on which our democracy rests. The public school teacher can tell all she likes about Nero, but she cannot tell about his distinguished contemporary, St. Paul. In any case she cannot tell what the open secret of St. Paul's life was."<sup>3</sup>

The divided teaching which is necessitated by the non-Christian school is likely to have one of two results, examples of both being all too frequent among our educated men. Either they discard religion entirely as being visionary and a set of fables, or they compartmentalize religion, feeling that it is good in its field but has no impact upon other fields of knowledge or upon life in general. This departmentalization is well expressed by Devan, who says, "The dropping of the Christian teaching from colleges led to a collision between two attitudes of life which cannot really be reconciled. Religion was still supposed to have a personal sway over the individual; but religion was not supposed to have any particular part to play in a man's thinking or in his vocation unless he intended to be a minister. This has been the dominant and increasing tradition. Religion may be promoted as a personal matter, but it has little to do with the business of life, and is entirely irrelevant to science, to culture, and even to history, economics and sociology. The divorce between knowledge and religion has become an accepted fact, not only in education but in the American mind. Indeed it has been regarded as a sort of axiom, with almost the validity of a law of nature. It has done inconceivable harm to both religion and knowledge. It has led to the breakdown of many lives and may lead to the breakdown of civilization."<sup>4</sup>

I feel that there is no conflict between the search for truth and the best religious teaching. Easton does not agree with that viewpoint when he says, "Most liberal arts colleges glory in the fact that they are 'seekers after truth.' But Christianity is not a pursuit of the truth. It is a declaration of the truth already revealed, in which all truths must find their meaning. . . . It seems fair to say that a Christian liberal arts college is a contradiction in terms."<sup>5</sup> God is truth. There can be no conflict

<sup>3</sup> *Ibid.*, p. 18.

<sup>4</sup> S. Arthur Devan, "Religion Looks at Liberal Education," *CHRISTIAN EDUCATION*, Vol. XXVIII, No. 4 (June, 1945), p. 270.

<sup>5</sup> W. Burnet Easton, "Rethinking the Christian College," *CHRISTIAN EDUCATION*, Vol. XXIX, No. 2 (December, 1945), p. 2.

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in truths, therefore there can be no conflict between religion and a search for truth. Even in religion, we do not know the whole truth, but are constantly seeking for increased revelation of the entire truth. As a seeker after truth, the Christian college differs from the secular one in that it also respects revealed truth, and in that it integrates its entire program about the truth of God as the center. It includes the truth of a great faith—and faiths are not always subject to objective research.

If there is a real need for the church college in the world of tomorrow, how can it best fulfill its need? Let us now direct our attention to that problem.

In the first place, the Christian college must be academically sound. Christianity cannot be a substitute for shoddy workmanship. The Golden Rule and the Sermon on the Mount imply a deep concern for the total welfare of the student. He cannot be a No. 66, without personality—merely a subject for the absorption of stated quantities of electron physics, coldly cut off if he fails to absorb his stated share. Christianity implies a deep concern that the student as a personality do his best work. It does not imply, however, that deputation work on a Gospel team or attendance at a Bible lecture be accepted as a substitute for the knowledge which he has committed himself to acquire in electron physics. Such an attitude would be fair neither to the student, the college, nor the cause represented. A Christian college must be filled with the milk of human kindness but at the same time must guard against academic mushiness.

The Christian college will perform its function best if it builds vertically, rather than horizontally. There is always a temptation to spread more than one should. Alumni, constituents and faculty members frequently bring pressure to bear to offer this course or that, showing that by spreading out into other areas it could attract certain students which are now lost to other institutions, or the college could serve a particular need in the church or community. This spreading must never be done at the cost of thorough work. As a college spreads, its costs per capita increase, and finally one may discover that in the attempt to serve everyone he serves no one, with lowered academic standards and bankruptcy the final result. Each college must select

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only those tasks which it can do well, selecting them with relation to the needs of its constituent groups, and stick to those tasks.

The church college must keep abreast of the best trends in education. This does not mean that it must take up with every fad and passing fancy. It does mean, however, that its staff must remain alert. In some areas it should always be cautiously experimenting on its own. There is always danger that an educational institution will become cloistered—shutting itself off both from life and educational progress. Ivy-covered walls need at times to be shaken. There is danger that customs and practices which once had utility are kept long after that period of utility has passed. Practices need constantly to be up for inspection and re-evaluation. This is also true of the curriculum. Subjects may be taught from year to year which once had a purpose, either practical or according to a long-since discarded system of psychology. Renovations and house cleanings are often necessary.

One of the newer trends in college education involves the system of open electives. It has been found that many students, due to the elective system from colleges, of large areas of life and learning, but are still totally ignorant. In order to assure some general knowledge of the important areas of life, general education has been stressed during recent years. This means that, at least during the first two years of college, a much larger proportion of the student's time will be taken for prescribed courses—courses giving a general over-all view of the various fields of knowledge. These are sometimes known as "core" courses. Then during the last two years, he is given a larger proportion of electives and allowed to specialize somewhat more narrowly.

Some changes are also under way in the matter of majors. There is a tendency toward specialization in a somewhat broader field for the undergraduate level—meaning a divisional rather than a departmental major. This trend seems in line with the general objectives of a liberal education.

Progress is being made in colleges in the matter of counseling. Christian colleges should be interested especially in developing sound, well-rounded personnel programs. The emphasis seems

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to be shifting from counseling as the job of one or a few experts on each staff to a job to be participated in by the entire faculty. Some instruction is given the staff in the techniques of effective counseling. Then some method is found for distributing the students among staff members for counseling purposes. Stephens and Drury Colleges, both in Missouri, for example, follow this plan. An expert counselor available on each campus is also helpful to take care of such cases as need expert attention. After all, only a small minority of students need the attention of psychiatrists. Most of them need a friendly hand, encouragement, some assistance in arranging their programs and study schedules, some advice on personal matters, some place where their troubles will find a sympathetic ear. The Christian college should be the most interested in this type of program, because a Christian interest is an interest in the whole individual and in his general development, not merely in his academic success.

Entrance and graduation requirements should always be subject to revision in the light of research data. For example, the thirty-school experiment sponsored by the Progressive Education Association indicated that specific subject requirements for college entrance are not nearly so important as we assumed that they were. In fact, what a person took in high school seemed to have little effect on his success in college, except where specific pre-requisites were necessary, such as lower mathematics courses as pre-requisites for upper courses. The belief that certain subjects have special value in training to think, remember, or reason has been largely disproved. The difference is in the intellect rather than in the subjects taken. Thorndike, veteran psychologist, says, "When the good thinkers studied Latin and Greek, these studies seemed to make good thinking. Now that the good thinkers study physics and trigonometry, these seem to make good thinkers. If the abler students should all study physical education and dramatic art, these subjects would seem to make good thinkers. These were, indeed, a large fraction of the program of studies for the best thinkers the world has produced, the Athenian Greeks."<sup>6</sup> Pressey says, "Various studies have shown that when students taking quite different combinations of

<sup>6</sup> E. L. Thorndike, *Mental Discipline in High School Studies*.

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subjects are paired for intelligence there is little if any difference in later college performance."<sup>7</sup>

These data are given merely to point out that college faculties need to give attention to educational research in order constantly to keep their requirements up-to-date. One difficulty is the disrespect with which many college men in academic fields greet the results of research in education. Pressey says, "The indifference, skepticism, or hostility of many teachers of the natural sciences toward scientific work in education is a curious commentary on the extent to which even scientists lack this attitude and understanding."<sup>8</sup> Being engaged in teaching, at least a few courses in education should feature the preparation of every college professor.

Since the Christian is interested in the whole of a student's life, not only in his academic preparation, care should be taken that the program does not become too narrowly academic. There are other educative experiences than those found in books and laboratories which should be utilized. As Pressey says, "There will be increasing recognition that work experience is educative and should be recognized by the school as such. The writers believe that worthwhile extra-curricular activities should also be recognized. It is absurd that the school should give credit for perfunctory reading of drama, but refuse credit for the much more educative work of planning and acting in a performance of a dramatic society."<sup>9</sup> Our own college recognizes this problem by requiring two kinds of credit for graduation, academic and activity. In private correspondence, Pressey expressed the opinion that it is unfortunate to feel that they must be separated.

Work is also educative and should be given attention as such. In our college we are now working on the problem of credit for carefully supervised work of an educational nature. Colleges might well give attention to a year-round school in which the summer months are spent in supervised work in which the student learns life. This might be work of a social nature, such as is provided in the Friends Work Camps. If it can have a ser-

<sup>7</sup> S. L. Pressey and Frances P. Robinson, *Psychology and the New Education*, p. 594.

<sup>8</sup> *Ibid.*, p. 591.

<sup>9</sup> *Ibid.*, p. 358.

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vice and religious motive, so much the better. Potential leaders need to be educated, but as Henderson, President of Antioch College points out, "In the educating process, through eight to sixteen vital years, they should not be completely removed from touch with the common people and with the realities of life."<sup>10</sup> Antioch College meets this need by a program in which a student puts in a part of his time in some industry. There are other ways in which it might be done, but the problem needs the careful attention of the Christian college trying to develop a well-integrated and balanced Christian personality.

Church colleges are now predominantly liberal arts colleges. To too large an extent many of them look askance at anything which has a direct relationship with a vocation. There is an old saying that it doesn't matter what you teach a boy so long as he doesn't like it. One might almost say that some classicists maintain that it doesn't matter what you teach in a liberal arts course so long as it is of no practical value. We can no longer continue to educate purely for culture without respect to one's vocational aims. White says, "modern societies have had a working and a leisure class. It is to such functional specializations that we owe the dichotomy between vocational and liberal education that has so long haunted our educational discussions. To democratic education, that dichotomy is obsolete. We are not educating one group of men to be workers, and another to be citizens, and another to live the good life of the humanist. We are educating the same group of men for all three functions. . . . That means that every American citizen must have not only the training that will fit him for a job, but he must have the education that will enable him to function as an effective American citizen. . . . Literature, knowledge of the world in which man lives, and how he lives, the arts, philosophy, these are not luxuries for the classes. These are necessities for the masses of a democratic citizenry."<sup>11</sup>

Because we believe that cultural subjects are needed for complete living, the church college will not produce narrow special-

<sup>10</sup> Algo D. Henderson, "Learning Through Experience," *Postwar Education in America*, p. 7.

<sup>11</sup> Helen C. White, "Liberal Education in the Postwar Period," *Postwar Education in America*, p. 34.



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ists. But because we believe that to be prepared for making a living is also necessary, we will not despise those courses which lead to vocations. Those possessing technical skill need creativeness and versatility. These are given by broad education. They need Christian controls and social motivation. The church college would be missing its calling if it compelled those seeking technical training to go to tax-supported institutions where these controls are not provided. This does not mean that all schools can do everything, but they should not despise the vocational education which is on a college level, if they can secure the enrollment and facilities to do the job well.

The church college must continuously emphasize spiritual values. It must teach the Fatherhood of God, which leads to the teaching of the Brotherhood of Man. Our spiritual interests thus become global. Christianity knows no material boundaries. It recognizes neither distinctions of race, nationality, nor social or economic position. Emphasizing others and love for them, it must emphasize service rather than preparation for personal gain. It should impress on its students that their chief question in seeking a vocation should be, "Where can I serve best?" rather than "Where can I make most?"

It is the function of the church college to teach Christianity directly. One of its primary concerns should be that its students become Christian, and if already Christian, that they grow in that faith. They should develop first Christians, then doctors, lawyers, etc. They should even be indoctrinators of Christianity, if I may define indoctrination as teaching with a concern for the decisions which the student is to reach. The method of indoctrination would be by a partially controlled environment, by "setting the stage" in such a way that the student would be more likely to choose Christianity than not to do so. Every graduate should be instructed in Christianity; but, if after intelligent inquiry and open approach to the subject, he refuses to accept it, he should not be discriminated against.

The choice of faculty members is of supreme importance in the operation of a Christian college. They must be academically superior. First of all, they must be teachers and leaders of youth; secondly, research men and writers. It is of supreme

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importance that they be Christians. Charters says, "Unfortunately for Christian education, faculty members are usually selected for scholarship and secular teaching ability. Patience is not exercised to discover men who have not only scholarship and teaching ability but also an interest in religion. Whether they are hard to find or not is an important consideration. But if they are not found, Christian education is thwarted to the extent that the faculty is a factor in an educational program. If a Christian college pays no keen attention to the religious attitudes of its appointees, the spectator can be assured that the objective of Christian education is merely a paper objective."<sup>12</sup> Easton says, "Every member of the faculty ought to be a convinced Christian and an active member of some evangelical church. Indeed, if the college is to have any success in giving its students a sense of Christian vocation, the individual members of the faculty should feel that they have been called by God to their particular responsibilities."<sup>13</sup>

Much of the difference between the Christian teacher and the non-Christian should show in the way he teaches his course. Myers speaks of his own college experience in a non-Christian curriculum, "Courses of many types piled up. There was anthropology, which made Genesis look archaic and quaint. There were biology and chemistry, which gave the impression that men are on the road to total knowledge—just a matter of time. There was philosophy, which, I felt, held certain schools of pagan thought as history's greatest; the only truth. And there was my major, English literature, teeming with ethical, moral, and religious truth, but presented academically, grammatically, literarily, with content often secondary."<sup>14</sup> Rogness, in writing of the kind of school he would like for his child to attend, points out the difference when a Christian philosophy is predominant: "In a course of history, for instance I would like my child to see the movement of mankind in the drama of time as a play in which man either

<sup>12</sup> W. W. Charters, "The Denominational College," *Association of American Colleges Bulletin*, Vol. XXXI, No. 2 (May 1945), p. 300.

<sup>13</sup> W. Burnet Easton, Jr., "Rethinking the Christian College," *CHRISTIAN EDUCATION*, Vol. XXIX, No. 2 (December, 1945), p. 5.

<sup>14</sup> Harold L. Myers, "Godless Curriculums," *College and Church*, Vol. X, No. 6 (Nov., 1945), p. 6.

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succeeded or failed, depending on whether or not he heeded the eternal laws of God. I would like him to understand that on this stage God himself was a constant, unseen actor, too, and that the other players could not ignore him, except to their sorrow and consternation. Or in sociology, or politics, or economics, I would like him to realize, as he appraises one social form against another, that no social form would be good unless the men and women who made it up were good. . . . Also in the natural sciences, I would hope that the teacher never let my child forget that advances in medicines which made men live longer were futile unless men lived better. Or, that to enable men to fly faster would be fruitless unless their errands were constructive and merciful. . . . Even in the fine arts, I would like my child to feel that esthetics must bow to ethics, and that art is not always its own critic. Music that is powerful to arouse the baser passions of men is great music, judged by its success in producing its avowed end; but it is ignoble and shameful art, judged by ethics and God. I would hope that both art and the artist would be measured by whether or not God and His ends were glorified."<sup>15</sup>

In other words, in the Christian college, God should be the center, the constant, about which all else is integrated and made meaningful. The college faculty member brings this about through his teaching, either directly or by inference, by his social viewpoints, which are Christian, through personal counseling, and through the example of his life.

Direct teaching is also necessary, through Bible courses and other direct means. This is more obvious, we hope, and perhaps needs little discussion here. Suffice it to say that it would be inconsistent to insist that a student must be introduced to the fields of science, mathematics, English literature, sociology, history, and the like, in order to have a well-rounded education, but leave the important field of religion as entirely voluntary and elective. Too often we are content with drab, uninteresting, and overpious instruction in this field. In Bible, we should have our most interesting, capable, and attractive instructors, real leaders of youth. They should know their Bible well, but they should

<sup>15</sup> Alvin N. Rogness, "Into College Windows," *College and Church*, Vol. X, No. 4 (Sept., 1945), p. 2.

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also know youth and life. They should be able to interpret life in terms of Christian teaching. They should know science, history, sociology, and other areas well enough so that they can talk with students when seeming conflicts arise between any of these fields and Biblical teaching. They should be individuals who will not be shocked at such doubts, but will help to lead the individual to firm ground.

Chapels are a means of direct teaching. If they are to be successful, attendance will likely have to be required. Theoretically, voluntary attendance seems best, but experience has shown that the chapel soon disappeared when it was no longer compulsory. The state of the chapel on some college campuses is shown by the serious proposal made by one individual and sent through the mails to college presidents that, as a minimum requirement, each student should be asked to visit the chapel once each week and repeat the Lord's prayer. Such a pathetic substitute for a chapel service would be humorous were it not so serious. Other methods of direct teaching are found in Bible Lectures or Religious Emphasis Weeks. Opportunities for student counseling, as well as lectures, should be provided.

Student activities also determine whether the atmosphere of the campus is Christian or non-Christian. Students must be led to see the difference. Y.W.C.A.s, Y.M.C.A.s, student volunteer bands, and deputation teams are among the definitely religious organizations. Just as all classes are integrated about God as the center, so, also, should be all campus activities.

If we expect the classes and the extra-curricular activities to be consistent—to be integrated about the Christian principle—we must also expect the administrative principles of the college to be so centered and to be consistent with its teaching. This means that its policies dare not be determined by the wishes of large donors, or possible donors. It means that in such a matter as athletics it must be consistent. Its athletics must be for the good of the men and women—not to enhance the glory of the college. It cannot be consistent if it pretends that its inter-collegiate athletic program is on a purely amateur basis when the world and the student know that it is secretly subsidized, or that the star on the football team gets his living merely for locking the gym door each evening and his grades are padded to keep him eligible.

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The social life must be directed toward the welfare of all. If the claim of Mrs. Glenn Frank is justified, one wonders whether the Christian college can afford to promote the social organizations known as sororities and fraternities, unless steps are taken to see that they do not violate the personalities of individuals. She says, "As a sorority woman and as the wife of the president of one of our largest state universities, I have had a close-up view of the Greek-letter societies. What I have seen has convinced me that any good which they accomplish is far outweighed by the unhappiness which they inflict upon thousands of young people, and by the class-consciousness, religious bigotry and race prejudice which they foment."<sup>16</sup> She then proceeds to give evidence for this sweeping indictment. The administration of a church college certainly must take steps to see that its organizations cannot be justifiably charged with violating the principle of equal opportunity, placing parentage or wealth above ability, tolerating practices which lead to snobbishness, or which violate the personality of the individual. These are fundamentally un-Christian, and would be basically inconsistent with a Christian philosophy of education.

These few instances have been sighted merely as illustrative of the fact that if Christian teaching is to be effective on the college campus, a strenuous effort must be made to see that all life on that campus, including administrative practices, is consistent with that teaching.

If the college is to make itself indispensable to the Church, it should give increasing attention to service to the Church. In general, its chief service has been in professional or pre-professional education on the campus for ministerial and lay leadership. It should also give increasing attention to off-campus service and to those who for various reasons cannot come to the campus as full-time students. It could well serve the church communities in much the same way that the state agricultural college serves the farmers of a state.

This service can be rendered by providing special speakers for the churches, by holding institutes in the local church communi-

<sup>16</sup> Mrs. Glenn Frank, "Heartaches on the Campus," *Readers' Digest*, Vol. 47, No. 270 (July, 1945), p. 27.

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ties, by arranging circuits for faculty members to appear in various churches for adult education, etc. An example of an institution doing much along this line is Merom Institute, at Merom, Indiana. Although Merom is no longer a college, there is no reason why a college could not perform this function.

The campus can be utilized also for education other than the regular four-year, academic course. Short courses can be given, just as the agricultural college offers short courses for farmers. The campus can be made the meeting place for church organizations, conferences, young people's retreats, ministers' meetings, etc. Faculty members can provide leadership in writing for church papers, working out religious education materials for the various educational organizations of the church, working on conference committees, and the like.

The American people will support what they are convinced is a necessity. Administrators of Christian colleges will do well to give time and attention to making their colleges indispensable and then convincing their people of such indispensability. They must be as sound academically as any other college, but they must have also that plus—that thing in addition which justifies their existence. That plus is the teaching and practice of Christianity. It is the interpretation of modern life in terms of Christian principles. It is teaching for the development of the whole personality, a task which it is in a unique position to do, for the tax-supported institution neglects the most important part of life, the religious, spiritual part. Taking in the whole of life, the Christian college can be on a firmer psychological basis than any other college. It is the *one school* that can be consistent with modern educational psychology. So long as it follows this program it deserves, and I believe that it will get, the support of an enlightened Church and Christendom. There is a challenge for the Christian college in the world of tomorrow. It is one of the *musts* of that world, if it is to keep the spiritual moorings which are its hope for survival.

# Liquor Problems of Today— A Contribution to Analysis\*

By HARRY S. WARNER

THE questioning that constantly arises among observant people, wherever and whenever the custom of seeking ease and pleasure in beverage alcohol prevails, is not of recent, but of very ancient origin. Long before any definite personal or social "problem" connected with it became clear, indications of grave uncertainty as to drunkenness and the experiences that followed it were marked. Both the desire for and the results from the use of alcohol have been criticized vigorously by writers, philosophers and religious leaders, in position to observe objectively, all through human history.

But during many years, as today, different men have been noting different aspects of alcohol in human welfare; at different periods and to one group certain aspects have stood out as dominant or representative; at other periods and to other groups, other aspects constituted *the problem*. As with "the men of Hindustan who went to see the elephant," "though all of them were blind," the point of contact first grasped, and thus understood, has given to each the character and meaning that he had, or cared to have, of alcohol and alcoholic culture.

## MANY POINTS OF VIEW

The social drinker in his club or home of wealth, the lone addict with his bottle, the business group at the bar, the young girl taking "her first" with friends in the cocktail room, the roistering gang at the roadside inn, the momentary fellowship of the down-and-out in the "hooch joint," the crusader seeking reform, the police officer and the judge, struggling with the drunk from the too-open saloon, the grafting politician, the scientist

\* A growing problem facing the college campus and the American community is the liquor problem. Dr. Warner, who has given many years to this problem, has prepared this analysis which is clear, comprehensive and constructive. It is reprinted, with minor changes, from the April 1946 issue of *The International Student*, of which Dr. Warner is the editor.

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searching for causes and processes in disordered emotions and nerve centers, the psychologist asking "Why men drink?" the average drinker seeking the line of distinction between "enough" and "too much," and the citizen paying the public costs with his tax bill, each has a "liquor problem" of his own and a philosophy and technique for handling—or ignoring—it and parts of it. For each, his own viewpoint seems to embody the main, or the whole, truth that has significance; and each of these particular problems has been proclaimed as *the* alcohol problem.

Yet no one of these understandings alone is sufficient to give an adequate or accurate picture of beverage alcohol and its complications in everyday life. A wider view that includes the essential truth in each, and that relates the whole to other aspects of health and happiness, is necessary, if the place of each specific problem is to be properly understood.

### UNSOLVED PROBLEMS

Much basic knowledge has been acquired by scientific research, practical experience and keen observation, in recent years, including a better understanding of the human needs and motives to which alcohol responds; but much is yet unknown, or not clear, or in dispute. These unsolved, or partly unsolved, questions constitute "the kind of questions that make up the "Problem of Alcohol," as the compiler of "The Problems of Alcohol" indicates largely from the viewpoint of the physiologist with interest in the inebriate, why he is what he is, his prevention and cure. Among all these, and other phases that range yet more widely, the search for understanding the truth should go on now more persistently than ever—and more hopefully, today, than heretofore.

(1) *Alcoholism* in the sense that it is an urgent desire for and indulgence in alcoholic intoxication, is a very great personal and social problem. To men of modern scientific mind, it is a form of mental illness that requires specialized attention and care. It has been compared to those great scourges of health, "tuberculosis, cancer, syphilis, mental disease, and infantile paralysis," by Dr. Winfred Overholser, but without the intelligent medical attention that these are receiving. The sources of alcoholism, the



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conditions under which it grows and spreads, are partly known, partly unknown or unrecognized, though great progress in tracing them has been made in recent years. Treatment of the disease by medical men, psychiatrists, and other specialists is increasingly effective; it can be cured and is being cured. But the problem of preventing its occurrence has not been adequately considered. To the psychologist, the psychiatrist, the average physician, the policeman and the courts, the "Alcoholics Anonymous" who effectively reconstruct the personal lives of many heavy drinkers, the dominant alcohol problem continues to be the treatment and cure of the victims of excess. And that, after all, is their special job.

(2) The *traits of personality* that permit or result in heavy drinking, and the reactions of community and social surroundings to these traits, are only partially known. Who has them? Who does not? Is anyone, or are many, free from them? And if so, do such individuals remain impervious to alcohol through the conflicts and tragedies of life? Are the traits of him who easily becomes alcoholic, valuable to him in the absence of liquor? Of creative and social value, if guided into constructive, instead of narcotic, forms of expression?

(3) The *initiating of alcoholic desires* and the satisfactions that develop into alcoholism may well be compared, as a public health problem, with the starting, infecting and spreading of the germs and means to infection of other great scourges that produce physical and mental illness. The origin, spread and means of prevention of typhoid, tuberculosis, diphtheria, syphilis have been surveyed, analyzed and given much public educational attention. The control of tuberculosis is now well under way; the reduction that has taken place in the prevalence of many diseases that at one time were believed to be incurable is a miracle of modern preventive medicine. But the creating of conditions, social philosophies and popular understandings under which youth may grow to maturity—a generation may come into existence—without furnishing their historic quota of alcoholics, addicts, and ordinary drunks in superabundant numbers, remains a severe and realistic social problem.

(4) The *prestige and tradition* of social drink, by preserving  
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and approving the conditions under which "those who are susceptible" to alcoholic excess, are initiated into life-approvals and habits that make them ready victims, produce a vital and most difficult alcohol problem. The quiet but persistent suggestion of family and group tradition, and the positive lead of "the higher-ups" cannot but open the way, with high approval, to the growth of desires that, to many whose nervous make-up is not as perfect as it might be, gradually or rapidly become too strong for them. This powerful factor in the spread of narcotic desires—even habits of "excess"—is too often overlooked, too easily minimized. The cultural traditions of the past and the custom of today, that accept narcotic indulgence as socially necessary, may well be examined in the light of modern social psychology and research. The problem of social responsibility of those in positions of influence cannot be omitted from the critical problems of alcohol.

(5) The *exploitation for economic gain of the "Kinks"* in human immaturity, susceptibility and weakness is a gigantic problem of alcohol—the exploiting for profit of the results of unhappy childhood, "too much mothering, or too little," disordered nerves inherited or acquired, inner emotional conflicts, alcoholic "allergy," the crises of life, thwarted desires and ambitions, the minor ills and tragedies of daily living. To uncover, to cultivate, to intensify and to gratify these *sources of urge for alcoholic relief have become*, under modern advertising and propaganda, a source of almost unlimited profits; one that tends to become permanent; one that may be increased in proportion to the extent of its promotion. Such commercializing of substitute, narcotic satisfactions, in place of those that nature intended and that sane experience shows to be constructive to human need, constitutes one of the biggest of all the problems of alcoholism. No list that is realistic of the situation can overlook it.

(6) The *pressure of the group*, often unconsciously exerted, is strong on immature—and many mature—lives. The desire to be like others, especially *not to be different*, to imitate, and thereby to identify one's self with those around, or with those "above" in social standing, is a factor in creating and accentuating trends toward frequent and heavy drinking. It operates most directly on young people who have not previously experienced alcoholic

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sensations, upon those who are most susceptible to ill effects or lasting habits—the timid and ill-at-ease, the self-centered egotist, the “problem child” grown to where he must stand on his own feet, the self-conscious, the super-sensitive, the “inferior” in age, rank, or sophisticated understanding of “the world.” So to organize the practices and customs of social entertaining as to remove the pressure of small-group culture from imitating and deepening dangerous tendencies in the life-habits of the millions who feel “inferior”—and *who does not* at times?—is a liquor problem so great as to suggest the ancient story of him who attempted to sweep back the ocean waves with a broom.

(7) “*To Drink or Not to Drink*,” is a problem that most individuals will want to decide for themselves, in view of their own traits and social position. But that decision is not easy to make. To do it intelligently calls for an understanding, a degree of dependable knowledge, a freedom to act in accord with knowledge that few, if any, possess at the time the decision has to be made. Further, it requires a desire to make the decision and to abide by it. For no one starts out to become a drunkard, much less an addict; few, indeed, anticipate becoming heavy drinkers. Yet all alcoholics start as moderationists; without alcohol drunkards never occur. Many drinkers, of course, continue moderate in their use for years, or through life with no more injury to *themselves* than they are ready to accept. But also many become heavy drinkers; some always in every group and every generation become tragic victims. “Shall I?”—the *eternal* problem that alcohol presents to youth.

(8) Teach men to *drink moderately*, is a problem of educational procedure. But it is complicated by two other questions: (a) Who is to be taught? (b) What is “moderate drinking?”

As to the direction educational effort is to take, is it to be among growing youth, the non-drinking groups, those yet uninitiated to the peculiar attractions of narcotic desire? If so, another question, “Why?” “What is to be gained?” “Who is to gain?” But if the teaching is to be among those now immoderate, or tending that way, a very different answer must be expected. “The serious problem one has to face,” as Dr. A. C. Ivy, Northwestern University Medical School, says, “is to drink or not to [ 302 ]

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drink in moderation, since no one desires to become a chronic alcoholic or a drunkard."

(9) But *what is moderate use* of beverage alcohol? This is a problem to which research has not as yet given answer. The distinction between moderate and excessive use is indefinite, practically unknown, to experts; much less can it be known to him who is experiencing the feelings of successive stages of intoxicated delight. It has been found that what is moderation for one, is excess for another; that amounts that have little effect if taken with a meal, have greater effect when taken alone; that rapidity or leisure in drinking yield different results in degree; and especially that differences in personal make-up are basic factors as to the quickness or degree of intoxication. But it is also clear that one stage shades into another, that the pleasures and excitements of mild intoxication and the desire for what comes next grow more enticing as the capacity of the drinker to discriminate, to judge what is happening, and the *desire to do so*, become confused and irresponsive to self-control. Any teaching of moderation, therefore, is a very uncertain matter.

(10) Are *mild stages* of mental and emotional satisfaction to be regarded as satisfactory substitutions for the recreation, natural self-expression, emotional release in music and games, that they replace in the lives of millions—even the lives of many who themselves are free from alcohol "allergy" or personal deficiency; or are such stages basically illusions? Obviously, the heavy states of intoxication yield no real satisfaction; but are the intermediate, moderate states of any higher quality?

(11) There is the question of "*normal*" or "*abnormal*" drinking; but which is which? Can the seeking of alcoholic pleasure be normal? It is popular. It has majority approval and practice in certain groups in all countries and social strata. But do these facts make it normal? What is it to be normal?

(12) Do drinkers in the advanced stages of intoxication "*abuse liquor?*" Why the suggestion of abused innocence? Is its use so innocent of after-effects; or does alcohol abuse men when too friendly to it and off-guard? Thus its friends in self-defense seek to pass on to stupid and ignorant drinkers an odium that they half-feel attaching to themselves. But the problem of use versus abuse is fundamental—not one of propaganda.

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(13) The problem of *reducing causes and sources*. "Halt the Rum Traffic," says the red scare-head of a newspaper. "Drunken Driver Cases Increase," "Alcohol Is the Enemy of the Army," "Forty Bootleggers Arrested," drunks fill the police courts, the hospitals, etc. This daily run of toxic horror stories reflects a public problem as realistic, although less vivid and appealing, as the run of casualties, "dead, wounded, missing," as they come from the battlefields of Europe. One of the series occurs in war-time, the other at all times. To seek, to relieve, to reduce, to remove causes is *the long-time problem of alcoholism*.

(14) "Pass a Law!" Regulate! Control! Banish!—the never-ending *problem of procedure* necessary, but related to particular parts of the whole program of dealing with alcohol in society. For to "banish the saloon" is something more than to change its name to "tavern." The place, the method of liquor distribution, legal or illegal, always and everywhere are difficult, often red-hot problems. With drinking customs established in social prestige and influence, the legal approach, if alone, is too simple, too subject to emotional reaction and repeal, before substantial results can be developed and demonstrated. It is a necessary but supplementary part of a more comprehensive program of procedure.

(15) "*Know your limit*," and remember it when remembering counts. But to know "the danger line," in personal and group indulgence, and not to cross it, is a solution that for vast numbers implies a power of self-control and strength of personality that does not exist. As a plan of conduct this admonition is theoretical and visionary, yet a constantly recurring question.

(16) The *popular resort* to anesthetic, rather than to natural means for relief, mitigation or removal of the irritations, inherited deficiencies, and the large or small ills of life, would seem to be basic among "the problems of alcohol." With other strong drugs, prescription is generally regarded as a function of the doctors; but modern society, obviously, accepts and utilizes unlimited self-prescription of the anesthetic alcohol, without expert advice and often in spite of it. Alcohol has the driver's seat and "sits tight."

But neither in public health or constructive politics—certainly

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not in modern industry and business—are “the ways of doing things” fixed indefinitely by tradition and inherited custom. On the contrary, the patterns of practice in industry, agriculture, transportation and other fields, are continuously checked with tested experience and latest research. In the age of the airplane and radio, of speed and precision, the continuous resort to narcotic pleasure, as in savage days, is a crucial problem of alcoholism.

### THE COMPREHENSIVE WHOLE

The beverage alcohol problem is not only a composite of many different problems—it is a unit within itself. Its parts may be taken separately, but, also, they must be taken together. The only approach—and interpretation—of it that has no place in the picture, is the one that claims to be *the only one*; the plan for solution that claims to be “it” may be too narrow to make any constructive contribution. The psychiatrist who treats the addict, the psychologist who seeks motives, the ex-drinker who befriends the drunkards, the teacher of moderation to the immoderate, the experimenter in his laboratory, the teacher in school and college, the leader of public opinion, the abstainer, the temperance worker, the religious leader, the public official struggling with the difficulties of control and distribution, legal or illegal, the promoter of “dry” territory, the convinced prohibitionist, the doctor, the minister—all who *realistically reach* one or many of the sources of alcoholic injury, have a real share in any program that is wide enough to comprehend *the whole job* to be done.

## Additions to the Office Library

(This Journal does not pretend to review books. Books sent to the office "For Review" may be given notice with a brief statement.)

**Greet the Man.** By Harold Wilke. The Christian Education Press, Philadelphia, 1945. 218 pp. \$1.50.

Born without arms, the author is qualified to write concerning what he calls "meaningful handicapped living." All handicapped persons, and those dealing with them will find this book full of practical suggestions.

**World Order—Its Intellectual and Cultural Foundations.** By F. Ernest Johnson, Editor. 247 pp. \$2.00.

**Civilization and Group Relationships.** By R. M. MacIver, Editor. 177 pp. \$2.00.

These two books are published by the Institute for Religious Studies of the Jewish Theological Seminary of America, and distributed by Harper and Brothers, New York. Each volume contains a series of addresses on various aspects of the related titles. The important place which religion has in establishing a world order and solving problems of group relationships is quite evident.

**The Essentials of Evangelism.** By Ralph Spaulding Cushman. Published by Tidings, General Board of Evangelism, The Methodist Church, Nashville, 1946. 79 pp.

This book is composed of the Glide Memorial Lectures delivered at Asbury Theological Seminary, in February, 1945.

**Book of Student Prayers.** By Jack Finegan. Association Press, New York, 1946. 219 pp. \$1.50.

This book is what its title indicates: 224 prayers on 56 subjects.

**We Have This Ministry.** Edited by John Oliver Nelson. Association Press, New York. 93 pp. \$1.50.

This book contains eleven chapters dealing with various types of church service which a Christian may enter. The publication was initiated and directed by the National Interseminary Committee through its Literature Committee.

# American Education Week—1946

*General Theme:* EDUCATION FOR THE ATOMIC AGE

## DAILY TOPICS

<i>Sunday, November 10</i> .....	PRACTICING BROTHERHOOD
<i>Monday, November 11</i> .....	BUILDING WORLD SECURITY
<i>Tuesday, November 12</i> .....	FACING NEW TASKS
<i>Wednesday, November 13</i> ..	DEVELOPING BETTER COMMUNITIES
<i>Thursday, November 14</i> .....	STRENGTHENING HOME LIFE
<i>Friday, November 15</i> .....	INVESTING IN EDUCATION
<i>Saturday, November 16</i> .....	PROMOTING HEALTH AND SAFETY

## SPONSORSHIP

American Education Week is sponsored by the National Education Association, the American Legion, the United States Office of Education, and the National Congress of Parents and Teachers, with the cooperation of lay and religious groups. The observance was first celebrated in 1921. It grew out of conditions revealed by the draft of World War No. 1, showing that about one-fourth of those called to serve their country were physically unfit and an equal number were illiterate.

## PURPOSE

The purpose of American Education Week is to call the attention of the public once each year to the vital role of education in the life of our democracy. The national sponsors of American Education Week likewise recognize the fundamental place of religion in human affairs and consequently stress the observance of American Education Week Sunday. They seek the cooperation of all religious groups in making this observance of great significance.



## Editorial Notes: Here And There

The *next Annual Meeting* of the Council of Church Boards of Education will be held in Boston, Mass., at the Statler Hotel, on January 16, 1947. The whole week of January 13 will be "Education Week" for members of the Association of American Colleges and all church-related colleges.

*Secretaries Mary E. Markley and C. P. Harry* of the United Lutheran Board of Education have retired from service to that Board after twenty-seven and twenty-five years, respectively. Miss Markley was the first woman secretary for students of any church board of education. Mr. Harry has labored in student work for twenty-nine years. It is said of him, "No other Lutheran has been so well and so long known by so many Lutheran students in the United States and Canada." Miss Markley served as Vice-president of the Council of Church Boards of Education and Chairman of the University Commission. Both Miss Markley and Mr. Harry have been very active in the program of that Commission.

*Sub-Committees* representing the Council of Church Boards of Education and the National Commission on Christian Higher Education will report at the Annual Meetings in January a nomination for full-time secretary to serve both organizations. Mr. Wickey, who has served the Council since September, 1934, has announced his desire to give full-time service to the United Lutheran Board of Education. This Board has recently decided to conduct a campaign for five million dollars in behalf of the colleges of the United Lutheran Church in America. It is anticipated that Mr. Wickey will give considerable leadership to that campaign.

*Dean Charles Lynn Pyatt* was elected executive secretary of the American Association of Theological Schools at the Biennial Meeting held at McCormick Theological Seminary, Chicago, Ill., June 12, 1946. Dr. Gould Wickey, Executive Secretary of the United Lutheran Board of Education, held the position for four years. Previous secretaries were: Dean L. J. Sherrill of the Presbyterian Theological Seminary, Louisville, Ky., and Dean E. H. Roberts of Princeton Theological Seminary.

